

The Rochester Theological Seminary Bulletin

Sixty-Fifth Year

No. 1

THE RECORD

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VOL. IX

ROCHESTER, N. Y., MAY, 1914

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THE MAN OF GALILEE

BY

C. WALTER SMITH, '14.

O mighty Man of Galilee!
My mind and heart indeed are free,
If in my life Thy love divine,
Create a will like unto Thine.

O daring Man of Galilee!
Inspire a purpose deep in me,
To strike a strong courageous blow
At all that's evil, vile, and low.

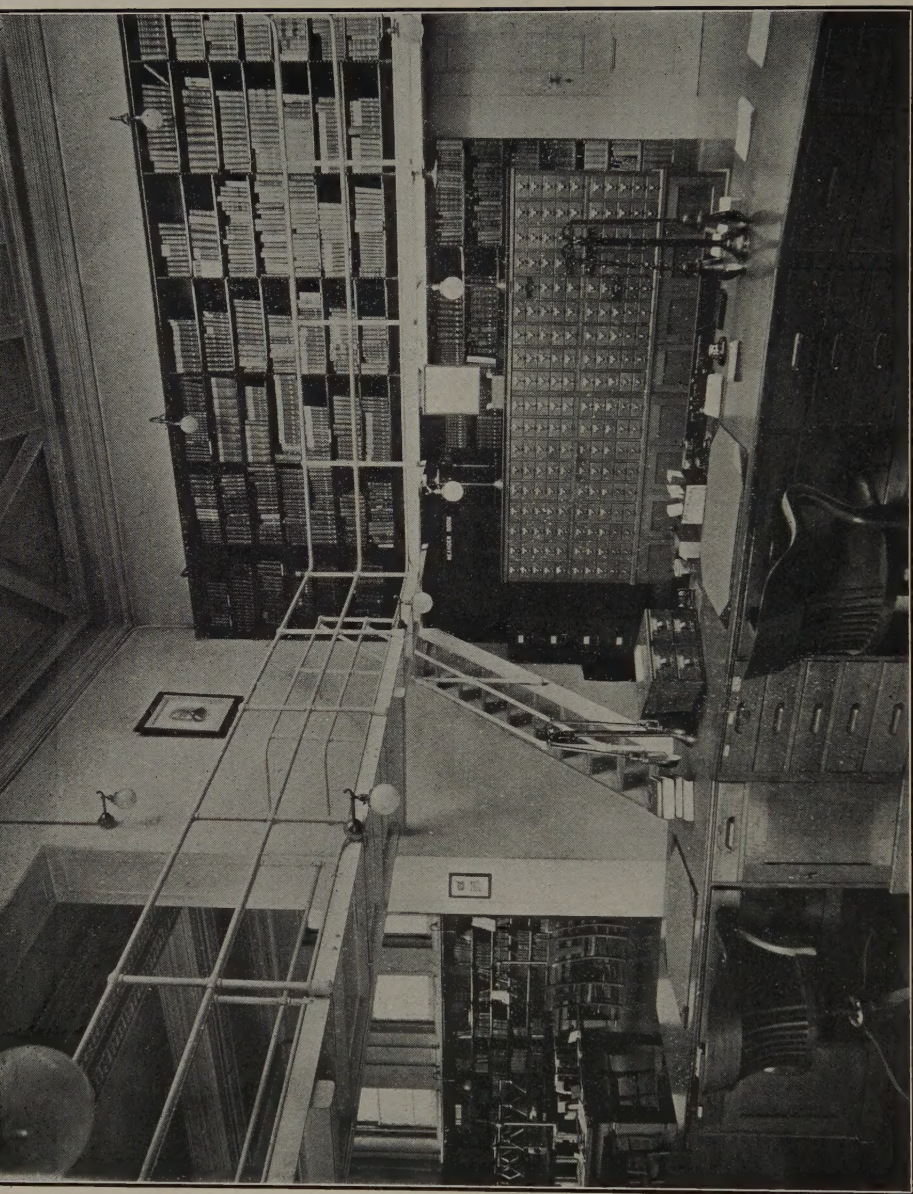
O gracious Man of Galilee!
Stir depths of love and grace in me,
That all my smiles and tears may ask,—
Yea, win men to a nobler task.

O Man, whose walk by Galilee
Brought healing, love, and service free,
To Thee, for men in street and mart,
I pledge the service of my heart.

O clean, strong Man of Galilee!
Cleanse, purify, and strengthen me.
Burn out all sin, and from that fire
Let other men catch pure desire.

O conquering Man of Galilee!
Lead on! lead on! my Leader be!
I count the cost. I'll pay the price,
Yet call it not a sacrifice.

O Lord! thou Man of Galilee,
I yield my manhood all to Thee.
Upon myself I dare to take
Life's greatest burden for Thy sake.



SECTION OF LIBRARY, SHOWING CATALOGUE AND ENTRANCE TO "NEANDER ROOM"

THE SIXTY-FOURTH YEAR

The year opened auspiciously. The largest enrolment of new students for a decade and one of the largest total enrolments in our history greatly cheered the hearts of the Board of Trustees and Faculty. It was clear that the seminary was not suffering seriously because of the inability of the Board to secure a successor to the great president who for forty years had so skilfully directed the affairs of the institution. With courage and enthusiasm the members of the Faculty took up their work. Under the wise direction of our Acting-President, Dr. J. W. A. Stewart, the faculty have worked hard and unitedly in all matters that have called for faculty action as well as in the routine work of instruction. There has been fundamental and essential unity in instruction, and to this the men have nobly responded. A beautiful spirit of fellowship has been evident during the entire year.

Professor J. H. Strong was absent on leave of absence for study and rest. The courses in the New Testament were cared for by Professor Moehlmann. During the first term Mr. A. D. McGlashan, a post-graduate scholar, gave the course in Elementary Hebrew. With this exception all the work in the Old Testament department was given by Professor Betteridge. In this way it was found possible to offer the regular courses in both Old Testament and New Testament without calling in outside help.

The immediate and hearty interest of the men in the courses offered by the new Professor, Dr. Robins, showed not only that the new department was actually needed but also that the trustees had secured exactly the right man for the place. His courses in Missions, Religious Education, the Modern Sunday School, Comparative Religion, Psychology of Religion, and related subjects are all of them practical in the highest and best sense. They will greatly increase the attractiveness of the seminary particularly for students who contemplate preparing themselves to become directors of religious education and associate pastors of our larger churches. The attention of the alumni and friends of the seminary is especially called to the equipment of Rochester for meeting the growing demand for just this kind of training.

The religious life of the seminary has been maintained at a noticeably high level. The noon prayer meeting has been well sustained.

For a great part of the year, Dr. Strong has been present at the meeting on Tuesday, and his presence and his words have been repeatedly a benediction. A large delegation of students attended the Student Volunteer Convention at Kansas City, and they brought back a powerful spiritual impulse the effects of which have been felt throughout the second semester. This impulse has not been limited to interest in missions but has influenced all departments of our life and activity, its effect on the prayer life being particularly significant.

The student activities of the year have been characterised by harmony and efficiency. The Juniors have had two Evangelistic bands at work which have held a number of services in connection with churches in Rochester and vicinity. And the Mission Band has also been active. The consolidation of all the student organizations which was brought about last year has been a success. It has proved quite possible to bring all departments of work into relation to the Y. M. C. A.

The special lectures have proved a very valuable feature this year. With scarcely an exception, the lecturers have been men of national or even international reputation. Their messages have been of first rate importance. Men like Sir W. M. Ramsay, President Falconer of the University of Toronto, President Mackenzie of Hartford Theological Seminary, President Whittinghill of Rome, Italy, Professor Von Dobschütz of Halle, Germany, to mention only a few, have contributed largely to the intellectual and spiritual life of the seminary. It is to be hoped that Acting-President Stewart may be able to secure a similar group for next year.

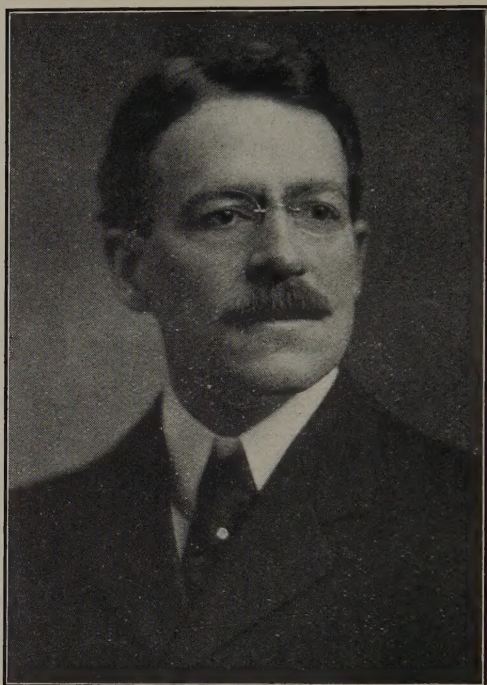
The resignation of Professor Strong to return to the pastorate, while not wholly a surprise to those who knew him best and understood his passion for direct contact with men and his desire to bring men into personal relation to Jesus Christ, was deeply regretted by his colleagues and by the students. He will be followed by the prayers and good wishes of all his seminary associates as he takes up his important work in Baltimore. The necessary steps in securing his successor were at once taken by the efficient Committee on Instruction. Professor Ernest W. Parsons was added to the Biblical staff. The harmonious team efforts of the three men directing the work of the Biblical Group should maintain the high standard of efficiency in Biblical instruction which has characterized Rochester for so many years.

The revised curriculum, adopted by the Faculty and Trustees last year, has been in operation during the past year. Practical experience

has shown that, while there may be room for improvement in detail, the plan as a whole marks a distinct advance over the older schemes. The grouping of the courses as Biblical, Historical, Systematic and Practical makes it easier for the student to choose the group on which he desires to lay emphasis. This may lead to such an adjustment of courses as shall make it possible to give definite training for other lines of service than that of preacher and pastor. The courses offered in the department of Religious Education by Professor Robins may be regarded as a step in this direction. It is also worth mentioning that the distinct enlargement of the practical group has not lessened the emphasis upon the theoretical and scholastic work. That fifteen men have taken Elementary Hebrew during the past year, although it is entirely elective, demonstrates this.

Attention may be called to the fact that the time-honored Committee of Examination no longer appears in the Catalogue, and, instead, a list of Visitors is given. This seems to accord more truly with the facts. The gradual elimination of the burdensome public examinations from the program of the Anniversaries will probably be approved of by nearly all of the alumni who remember the purely formal character of most of these so-called examinations. But it has been thought best not to discard them entirely. So last year and again this year, the work of one class has been reviewed in public in the presence of visitors. The real task of visitation and investigation of our work is now assigned to a group of men who visit the seminary during the year and watch its regular drill rather than its dress-parade. The experience of the last two years has given reason to hope that the change may be an improvement.

THE LURE OF THE PASTORATE

**JOHN HENRY STRONG B. A.**

ASSOCIATE PROFESSOR OF NEW TESTAMENT INTERPRETATION, 1904-10
TREVOR PROFESSOR OF NEW TESTAMENT INTERPRETATION, 1910-4.

To most of our alumni and friends the news that Professor John H. Strong had accepted a call to the Eutaw Place Baptist Church in Baltimore, doubtless came with vivid surprise and regret. No one can come close to Professor Strong without loving him, and those who know him best, love him most.

To some of us his action was not a surprise, because it is the consistent following of the dominant line of his life. Professor Strong has a keen intellect, thoroughly trained, and stored with unusual philological learning, but his heart from first to last has always been in the essentially spiritual work of the Christian ministry.

His successful pastorates at Cincinnati and New Britain, Conn., were marked especially by their spiritual devoutness and tender pastoral care of his people. He has the strong faith of his great father, but he lacks his old Roman severity of bearing, and instead has from his lovable mother a strain of rare sweetness of disposition. When he came to Rochester in 1904 as associate professor of the New Testament, it was chiefly with the desire to see the divine Christ in the holy book, and to make him great and dear to the students. In his intercourse with the men he was always a religious force. In the "retreats" that gathered at Fairport for several years for seasons of prayer he was one of the leaders. The flame of prayer always burned in him with a steady light, so that it was most natural and unaffected when he would propose companionship in prayer after a quiet chat in the study of a fellow professor.

In recent years he had been increasingly in demand by churches and by conferences for the deepening of the spiritual life, and when I noted the glow of his spirit on his return from such occasions and heard him tell of the output of power and the inflow of joy, I foresaw that some time he would break away from the routine work of the teacher and once more follow the call to minister to the deepest spiritual needs of men.

He decided the matter that way early in his furlough abroad in the Summer of 1913, long before the call of the church at Baltimore came to him. When he returned to Rochester to close up his affairs before taking charge of the church in April, 1914, he was full of happy confidence that this was God's will for him. He might well see a divine leading in it, for the church had never seen or heard him, and he had never seen the church, when the call was given and accepted. His father, too, though at first much in doubt, came to feel God's guidance in it.

So we of the seminary community see him pass out with affectionate sorrow for our loss, but with pride in our friend, and with hope for a great ministry before him. If the Rochester Seminary faculty can furnish such preachers as Cornelius Woelfkin and John Strong, it looks like the right kind of shop at which students ought to buy their gasoline when they want to tank up for a long run across the hills.

No one ought to get the impression from this obituary that John Strong is a pale medieval saint. An eminent professor of music assured me that Prof. Strong had missed his calling; he ought to have been a musician. He sure can make a little fiddle talk some, not to speak

of the chapel organ at which he presided for years. And if you ever met him in the woods, in a canoe and in yellow kakhi pants, or watched him frying buckwheat cakes by the camp fire, or—worst of all!—eating them by stacks when others fried them, you would know that he had some very earthy stuff mixed up in his cosmos. There was at times a debonair and wicked twinkle in his eye, so that when he went off rabbit-shooting with Jack Silvernail at Christmas, we others (who are good) stood aside and wondered. We wondered some more when they came back loaded with rabbits. I noticed that John said little about the way those rabbits died. He let Jack do the talking. But that after all proves that he was a saint.

Walter Rauschenbusch.

A NOTEWORTHY ADDITION TO THE
BIBLICAL GROUP.



ERNEST WILLIAM PARSONS Ph. D.

HUNTLEY PROFESSOR OF ENGLISH BIBLE AND BIBLICAL LANGUAGES.

When Professor John Henry Strong decided to re-enter the pastorate, a readjustment of the work in the Biblical Group was made by transferring Professor Conrad Henry Mochlmann to the Trevor Professorship of New Testament Interpretation and by electing Professor Ernest William Parsons of Berkeley, California, as Huntley Professor of English Bible and Biblical Languages.

Dr. Parsons was born in Wellington, Somersetshire, England. A few years later, his parents moved to Toronto, which continues to be

home. For nine years after leaving the public school, he devoted himself to business. But the call to the Christian ministry proved too imperative, and a preparatory course at the Harbord Street Collegiate Institute, Toronto, was entered upon in the fall of 1893. Two years later he entered McMaster University and made an enviable record by taking honor work in Philosophy, Pedagogy, and English in addition to the regular course. In 1899 McMaster University conferred the degree of Bachelor of Arts upon him. In 1901 he was graduated in Theology.

The first Baptist Church of Port Arthur, Ontario, was fortunate enough to secure the services of Mr. Parsons for the next seven years. Here a large measure of success attended his efforts. The church grew in numbers and unity and spirituality. His pastorate was a landmark. His ability is so varied that he found leisure to continue his theological studies as well as to teach Mathematics and Science in the local Collegiate Institute. During three years McMaster was again called upon for two higher degrees.

A further period of study and preparation for thoroughgoing investigation was entered upon in 1910, when Mr. Parsons took up his residence at the University of Chicago and for eleven quarters pursued with rare ability and devotion graduate courses in the New Testament and the Old Testament. The value put upon his work by all his instructors may be somewhat appreciated when it is recalled that the degree of Doctor of Philosophy *summa cum laude* was granted him in August, 1912 by a grateful faculty. Such an honor as this falls to the lot of but few, though all strive for the prize.

During the year following the conferment of his doctorate, Professor Parsons taught in Brandon College, Manitoba. The students and his colleagues became so attached to him that he was very reluctantly surrendered to the Pacific Theological Seminary. While enjoying his "crowded" courses at Berkeley, the call to join the fellowship at Rochester reached him. And so Dr. Parsons comes to us with the opening of the new year well equipped by experience and preparation both spiritually and intellectually for a life of happy service in the great task of preparing men for the Christian ministry. We feel acquainted already and are anticipating a long period of intimate work and fellowship. His coming adds materially to the strength of the Biblical Group.

ANNIVERSARY EXERCISES

One of the features of Commencement this year was the Senior Reception on Friday evening before Anniversary Sunday. Addresses were given by several members of the student body and by Professor Cross. A reminiscent and very joyful spirit prevailed. We were completing one of the most successful years in the history of the seminary, and exceedingly appreciative references to the work accomplished and to enlarged horizons were frequent. After a "sing," Mr. McAllister of the Senior Class produced volleys of applause by his dramatic representations of the class-room peculiarities of Rochester instructors. Those leaving permanently and those expecting to return will long remember this evening as one of the happiest of their sojourn in Rochester.

Spring was a bit late with us this year. But a beautiful day, with the first green of the maples beginning to show, ushered in the commencement season.

THE MISSIONARY SERMONS.

Rev. George A. Schulte, General Superintendent of German Missions, preached the Missionary Sermon before the students of the German department at the Second German Baptist church on "Paul's Great Missionary Charge." He chose for his text, Ephesians 3:8 and spoke on the Apostle's special view-point of that charge, on its rich content and on its comprehensive extent.

Paul believed that he was entrusted with a special mission. Confronted with this sublime duty, and measuring his own resources and fitness for it, he describes himself as being "less than the least of Christ's people" in fulfilling the charge. He looked upon this great trust as a special honor bestowed upon him and as undeserved grace given him. The worthiness was not in him personally, but God had deemed him sufficient. Here lay the secret of Paul's power and his success. There was in his motive nothing of self but all of God. This is the most fundamental experience in every divine call to the Gospel ministry. In that experience we have the prophetic call: "Who will be our messenger?" And in full consciousness that God will direct the answer echoes back: "Here am I, send me."

The rich content of the missionary charge is the preaching of the "boundless wealth to be found in the Christ." What does this mean but the reiteration of all that Jesus Christ has meant to the world and what he means to it and to every individual in the world to-day. This wealth is incalculable. We may see much of it in our Christian lands, but missionaries bring us still fresh and

encouraging reports of what Christ means for the millions in the "regions beyond." The Gospel is a living message to-day as it ever has been in the past.

The preaching of the Gospel has no geographical bounds on this planet of ours. Christ's parish is avowedly conterminous with this earth of ours. Does this familiar truth need reiteration in our day? Perhaps only that we may not forget and become remiss in our duty. We need remind ourselves that evangelical Christianity has had a grand missionary vision, but visions must evermore be translated into action.

What an encouragement this missionary charge of the worthy Apostle is to you young men of the Seminary, who have experienced the call of God to go! It will surely mean sacrifice, but even that is a divine grace.

In the evening the Rev. James H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, delivered the address before the seminary Young Men's Christian Association at the First Baptist Church. His theme was, "The Prophet's Peril" based upon Matthew 11:7, 8, "What went ye out to see? A man clothed in soft raiment?"

The text book of Christianity is largely the story of courageous men with a holy scorn for ease and self-preservation. These men believed that God had commanded them to call the people to righteousness, and the deliverance of their message was their supreme ambition. They were compelled to speak at any cost. Personal comfort, yes, life itself, was of small consequence in comparison with the privilege of attempting to proclaim their interpretation of God's will. For the most part these men had no professional training. They only knew that God had sent them. So conscious were they of their mission that had they been asked who sent them each one could have replied in the words of John Brown: "No man sent me; God sent me." They had no ecclesiastical ordination; their ordination was a consciousness that God willed it and that they must speak. Their preachments were not prepared in libraries; their study chamber was out in God's great world of men and women whose needs moved the heart with passion and inspired the life with eloquence. They cared more for what they said than for how they said it. When the fire burned, they opened their mouths and there flowed from their lips torrents of fiery denunciation or fervid appeal. They cared a thousand-fold more for their cause than for their own comfort—more for the privilege of speaking a divine message one time and then dying than to be reeds shaken in the wind or courtiers of the powers of the world indefinitely.

Such a man was the Baptist. Like many other prophets he was called from a life of hardship. Only those who suffer feel the deepest needs of humanity so strongly as to be willing to suffer if only they can help their brothers. John was in prison about to die for delivering his message. With a disdain of luxury, with unflinching courage and with a passion for calling men to repentance regardless of personal consequences, John the Baptist stands out in

strange contrast with the ordinary religious teacher who too often was the courtier of the powerful and consequently the wearer of soft raiment.

Seldom, indeed, have prophets emerged from the classes whose spirit prompted them to live softly, and never has there risen a prophet with a burning message who gave any large place to the thought of his own pleasure or safety or promotion. Somehow it seems to be God's plan to use the sufferings and death of a prophet to call the world's attention to the man's message. Forthwith the spirit and purpose of the stoned prophet find their incarnation in a thousand breasts and God goes marching on. Our Redeemer, was the chief of all prophets, but the crucifixion was necessary to his complete work. Often today the prophet's voice is heard more widely when he himself has been destroyed. Abraham Lincoln, easily the greatest inspiration in American history, could not have been what he was had he sprung from and continued in a life of luxury and ease. His was a humble beginning filled with grief and hardship. On his heart he carried the burden of his country's curse—"a man of sorrows and acquainted with grief." He was reviled, and it seems that God let him die that he might be more surely numbered among the immortals and live even in the hearts of those who had been his enemies.

Perhaps no better definition of a prophet has been given than this: "One who interprets the divine Will." And there is certainly no better evidence of a prophet's sincerity than his willingness to suffer, yea, a willingness to be broken and to be cast aside if only the cause may be advanced. On the other hand, nothing so weakens the prophet's message as evidence that his course is determined by a desire to sail with favorable winds under sunny skies and be driven without effort of his own into fair havens. Here is the prophet's peril and perhaps in no other age has that peril been more real than in this day of luxury and ambition. Young ministers who are just beginning their active service today need to realize perhaps more strongly than any of their predecessors that luxuries always slay heroisms and a desire to live softly weakens one's own character and vitiates his message. Men of dainty requirements can not be prophets. Prophets must speak because God wills it, and the delivery of the message is to them of infinitely greater importance than the preservation of the messenger. The only value of a messenger is that he is fitted to bear a message. The vehicle is nothing; the message is everything.

Men are a bit tired of purely theoretical discussions of the atonement; they are looking for present-day crucifixions on the part of men who call themselves disciples of the Crucified One. Men are a bit tired of the orthodoxy "that revels in visions or apocalypses and refuses to fight the beast." My faith can not drive the world until I first be driven.

When the cross of Christ is planted in the hearts of men of all races and all lands, we shall have found a remedy for all our ills, but this cannot be done by us until the world discovers that we have been crucified with Christ. "What you are speaks so loud I cannot hear what you say," which is only another way of saying, I cannot drive the world unless I first am driven. If the crucifixion fails in me I cannot make the world believe that I believe the doctrine of sacrifice divine.

All of this means merely that no man can be a prophet of God at home or

abroad unless he has the sacrificial spirit—the spirit of the cross of Christ. As you begin your active ministry and as you continue in it, whether in America or across the seas, you will need to return to Calvary and lose yourselves under its spell.

THE EXAMINATION OF THE JUNIOR CLASS

At 10:00 on Monday morning, our senior professor, Walter R. Betteridge, examined the members of the Junior Class in Introduction to the Prophetical Books. Twenty-two men were presented for examination. Only a portion of the work of the term was reviewed. The course embraces lectures on the Principles of Prophecy and the Composition of the Prophetical Books; on the Principles of Hebrew Poetry and the Significance of the Psalms and the Wisdom Literature. It is prescribed for all Juniors who omit Hebrew. Questions dealing with the date, analysis, circumstances and significance of the various prophecies were put in rapid succession. There were frequent questions by the Visitors indicating their interest in the subjects discussed and points of view defended. Though some of the students had come to the examination after the strain of one or more sermons on the previous day, they manifested a mental alertness and a readiness of response which was very gratifying to the professor. Their answers indicated the great value of such an outline course on a large section of Old Testament material.

THE THEOLOGICAL CONFERENCE

The Theological Conference was held on the afternoon of Monday in the parlor of Alvah Strong Hall. Our professor of Religious Education and allied subjects, Henry B. Robins, spoke on the "Significance of Psychology in the Interpretation of Religious Experience." His associate was Professor Frank A. Starratt, of Colgate Theological Seminary, whose subject was, "The Contribution of Religious Experience to Theology." The Reverend Albert W. Beaven, pastor of the Lake Avenue Baptist Church, Rochester, presided.

The speakers evidently succeeded in making their subjects deeply interesting to the audience, for the discussion was immediately taken up and carried on in a vigorous way till the time for adjournment. It became quite apparent that recent investigations in various lines of study have given fresh vitality to the great questions of theology.

Professor Robins spoke in part as follows:

This discussion will be limited to three phases of religious experience, relating to childhood, to the maturing life, and to the social group formed by the religious community.

1. *Psychology and the Interpretation of the Religion of Childhood.* The young child is but a "candidate for personality." He begins life through spontaneous activities determined by instinct. Instinct urges activity in three particular directions—toward the co-ordination and control of all motor processes, of all necessary mental processes, and toward the organization of those emotional tendencies which have to do with the welfare of the organism. Activities thus co-ordinated under the push of instinct become habits. Through curiosity, imitation, sympathy, etc., inner tendency reaches out and lays hold upon certain elements of environment, organizing them into experience. Outer condition closes in upon inner tendency and disciplines, controls, directs it. But the process is a gradual one. Up to nine years of age the child attains no large organization of experience, but little well defined imagery, and no large appreciation of ideals. As to the original nature of the child, which may be viewed as a complex of his inherited tendencies, much of its instinctive equipment is archaic, adapted to the needs of life at an earlier racial stage. Instincts of this sort, unless sublimated and disciplined by the social process, can issue only in making the individual an enemy of society. Only under strong social pressure do instincts form desirable social habits.

The years of early childhood are an opportune time for the formation of certain right religious habits, and for the actual doing of specific right things. There is need not so much for repression as for the wholesome discipline of personal direction. The child may now best be trained "through the fellowship of obedience, the fellowship of labor, the fellowship of play, and the fellowship of worship." Whatever else it is, religious education must be, during these years, a vital sharing of a common world of activity and interest. The daily presentation of a law higher even than the will of his parents, the daily recognition of a Heavenly Father, whose knowledge and care compass life about, are fundamental to progress in the religion of childhood. Results through these early years come almost wholly through environment and training, which should aim at sharing with the child worship and the forms of religion, at teaching him reverence, and at developing truly moral habits.

2. *Psychology and the Interpretation of the Religion of the Maturing Life.* The significance of the physical change through which youth passes early in this period is very great; the control of the sex element in the shaping of the process is far greater than we are wont to think. With this element the wider social and religious interests are intimately engaged.

Adolescence is "pre-eminently the period of the rise of religious consciousness in the individual." By far the greatest number of religious awakenings occur between the ages of twelve and twenty. There are, in general, three chief points of culmination in the adolescent period, at any of which religious committal is likely to occur. These come, with boys, at the ages of twelve, sixteen, and nineteen. The first is in the "gang" period, and is apt to occur in connection with its influence; the second is more individualistic, more characteristically a personal committal; in the third the intellectual element of the reso-

lution of doubts is apt to be present, since decision at this age involves greater insight. In the second and third of these stages, there is apt to be associated with the religious crisis a vocational crisis. These stages are "nascent periods" in the growth of the soul-tides which, "taken at the flood," lead on to God and the Christian life. Religious committal is the most significant and determining part of the total process of self-adjustment to the world order. While the child should be brought to God in early childhood, to bring him into church membership much before early adolescence is not only to make no added contribution to his religious experience, it is also to rob him of the significant experience of public committal at a later age.

This view of the matter makes adolescent religious committal "normal" and adult conversion "abnormal." In the one case the process has been so delayed that it can only be reconstructive, in the other it has come early enough to be properly constructive. This fact should go far toward determining the place of the minister's emphasis—whether upon continuous educational evangelism or upon occasional adult evangelism. Yet adult evangelism there must be. It has ordinarily and typically represented but one possible sort of religious transformation—the cataclysmic. That there is another type, less emotional in its background, less climactic, more a matter of conscious will and the building up, piece by piece, of a new set of habits in morals and religion, there can be no doubt. However, for the passive, emotional, suggestible sort of individual, it is the cataclysmic experience which avails. It is usually contingent upon some intense emotional stress, precipitated under pressure of continued social suggestion. The value of such an experience depends almost wholly upon "the effective development thereafter of habits belonging to a good character."

3. *Psychology and the Understanding of Religious Groups.* We need to consider that network of influences and relationships into which every child is born, the power of the social group over the individual, the limits of individuality in the average man. It is some minor social group or groups, rather than society as a whole, which regulates the bulk of individual life. The contribution of such a minor group is fractional, fragmentary; not at all a combination of the best achievements of the race. Thus in the field of religion both the group and the individual are quite conventional in their judgments of propriety and duty. Group consciousness and individual conscience keep the individual conformed to group standards; and there is thus a limit imposed beyond which the principle of variation scarcely carries the average man. There are, however, two typical variations, one with the motor type of individual, who acts usually upon unreasoned impulse, and a second with the "mature" type, who seeks to analyze situations for himself, and who governs his conduct accordingly. The minor social group must allow the rights of individuality, the possibility of other modes of approach to God than its own customary modes, and the equally Christian character of men outside its own ranks.

When Christianity pushed out into the Graeco-Roman world, it could not—though it formally abjured syncretism—escape the influence of the syncretizing habit; nor could it escape the philosophizing process; nor could it escape the

ritualizing process; nor could it escape the provincialisms of that world. Even when ecclesiastical authority determined to make Christianity ecumenical; the sects—in the obscure background—continued to frame their faith, proving once for all that Christianity can never become ecumenical by becoming rigid. The Reformation was but one phase of a combined economic, social, and religious upheaval in a world grown rigid. It was a tremendous and unforgettable demonstration of the close proximity of all social interests, economic demands, cultural ideals, and religion. They cannot be maintained in unaffected isolation.

The sects were a fact before the Reformation; they were and are inevitable in a provincial world. We may be sure that until humanity shares in a common culture, common social ideals, and a religion of the spirit, we shall have Christian sects. But sectarianism is not confined to the field of religion, nor does it make progress impossible. Perhaps a greater total area of experience has been thus developed than any artificial ecumenicalism in religion would ever have allowed. There are, however, forces at work in our world of to-day which must in the end eliminate or largely neutralize sectarianism. Ideas, social ideals, culture, inventions, the technique of science, and the fundamentals of life, more largely than ever before in human history, are ignoring boundaries and becoming the common inheritance of diverse races and civilizations. And there is in process a new ecumenicalism in Christianity which will be no absolutism of the letter, but a democracy of the spirit, a brotherhood of mutual respect, of hearty co-operation toward common ends, and of greatly enriched individual experience. And behind this movement is the impulse of the new era in Missions, of the new social consciousness whose goal is the Kingdom of God, and of the new science whose function it is to subdue and organize reality in the interest of the life of the spirit.

Professor Starratt's address may be summarized thus:

We are constantly being admonished to distinguish between theology and religion. It is implied in this advice that religion is something that has its own independent existence and that theology is an objective and more or less speculative study of it. This is not, however, the exact relation that exists between them. It is not such, for example, as botany sustains to plant life. It would be nearer the truth to say that theology is to religion what knowledge is to life as a whole. In this case there is no fully developed life as a thing by itself apart from ideas and a knowledge of that life and its implications. The development of life and of knowledge go along together. They are parts of one process. Knowledge comes by reflection upon experience but the ideas thus evolved enter into life again as dynamic forces modifying future experiences. It is thus with theology and religion. We do not have religion as a completed whole, something that has been constituted apart from religious ideas, and then make it an object of study and produce a theology. But theology develops along with religion and is a constant factor in that development. Religious knowledge is as necessary for the expression and control of the religious life as is knowledge for the whole life, that is, theology performs the same function in religion that knowledge does in life.

To say that theology derives all its material from experience is in one sense true. But it must be remembered that the experience from which this material is derived has become what it is through the influence of previous theology. The data of religious experience are not pure data but embody within themselves systems of belief. That this is true in the case of religion to a much greater extent than in science is due to the fact that in science the personal interests are eliminated so far as possible. The emotional and conative factors are suppressed and a purely intellectual process is carried on. In religion, on the other hand, it is just these personal interests that are taken into account. Primarily religious judgments are value judgments. That is true which proves of value in satisfying religious needs. But these needs are formulated in the light of previous ideas, and the formulating of the need determines the way in which its satisfaction will be conceived; in this way previous ideas become incorporated in experience. It is because of this that religious experience, as direct intercourse with God, is never free from the influence of theological ideas. Such a pure religious experience is no more possible than a pure sensation.

It follows from this that, if religious experience grows, theology must grow with it. On the other hand, were theology the only source of interpretative ideas experience could not grow any more rapidly than theology. But ideas arise in other realms of life that have interpretative value for religion. Under the impetus of these ideas religious experience expands and comes into the possession of new meanings. If theology always maintained the immediate vital contact with religion described above, it would at once respond to this new situation and appropriate the new meanings offered it by the religious life. We know, however, that it does not always do so. Owing to the social nature of religion, there is an interchange of religious ideas within the social group. Through this process there comes to be a common interpretation of religious experience and as a result a common body of doctrine. Following a general tendency this doctrine would, in time, come to be clothed with authority. It would become that which ought to be believed, not because it is implicit in experience, but the true situation is reversed, and these doctrines are felt to be the ground of experience. If life were static it would be difficult to see how this situation could be overcome but life moves on and in the end theology has to move with it.

This enlargement of experience comes about in various ways. It comes sometimes through the emergence of great personalities. When a great person appears upon the scene, one who lives more deeply than others, new aspects of experience come to view. New values appear which were not present in the common experience or if present were overlooked. When these things are pointed out by the discoverer, others see them, and gradually they become the common possession of the community.

Then again, we have to take account of the fact that in the individual his religious experiences are not isolated from the rest of his life. The one personality functions in all departments. It is thus inevitable that the religious life should share in any expansion of thought and experience that comes to life from whatever source. When through the progress of life as a whole

there comes to man some new conception which gives new meaning to life, the religious experience will immediately come under its influence and will be modified by it. In these and in other ways experience grows.

But this growing religious life demands that theology keep in vital relation to it. This demand rests not merely upon the purely theoretic interest in maintaining the unity of the thought life but upon the practical necessities of the case. Religion needs the support and guidance of religious ideas. It is as dependent upon theology as is life upon knowledge. This necessity, that theology accompany life in its experiences grows out of the very function that it performs in the religious life. It conserves the truth won from past experience and makes it available for us in the present. But in making it available for present uses, it must have regard for the real religious needs that grow out of the present. Its purpose is always practical and its efforts are always directed toward the immediate present.

The theology of any given time ought to be the body of truth elicited from the whole historic experience by the questions arising out of the present religious needs. That is the demand that experience makes upon the theologian and that is why it insists that there can be no vital and effective theological system unless the new meanings which it has discovered in religion shall be recognized.

THE MEETING OF THE ROCHESTER BAPTIST SOCIAL UNION

A splendid audience gathered toward seven on the evening of Monday for the annual meeting of the Rochester Baptist Social Union. Dr. Clarence A. Barbour presided. The quartette of the First Baptist Church provided the music. And Teall served the luncheon. During the evening the toastmaster with the unanimous approval of all present directed the youngest man present, Professor-Emeritus Joseph H. Gilmore, to express to Mr. and Mrs. Cyrus Fay Paine, who were celebrating the fiftieth anniversary of their joint-life, the felicitations of all of us.

The Reverend George W. Cassidy, D.D., of Wichita, Kansas, dealt with "The Rise of the Laymen."

The picture of the early apostolic church presents to our vision a witnessing church. Apostles and followers were industriously spreading their propaganda and multiplying believers. The system of church life and work that evolved out of these first beginnings developed into a system of priestcraft. The layman became more of a figure than a force.

But recent movements have emphasized the church and its individuals as a force to be reckoned with. There has come a great awakening, and the laymen have developed a great program and are becoming a most vital force in the issues of the kingdom. To reach this hour, we have come a long way from

the type of religious life characteristic of the early centuries that considered the highest piety to be seclusion and contemplation. The Christian vision of to-day sees that we are to be leaven, leavening the lump of imperfect humanity with the power and beauty of the divine character.

I date the beginnings of this layman's hour to some great religious movements that had their origins within the last 150 years. First was that little beginning which culminated in the modern Sunday School. It has revealed spheres of usefulness unknown before its advent. Almost with it was born the mighty movement of modern missions. It caused men to see that the resources of the kingdom were locked up with them and that every man had his part and place in the extension of the kingdom. In 1844, George Williams laid the foundation for the present Young Men's Christian Association. It has become the inter-denominational clearing house for laymen's movements. Last of all came the organized young people's work, dating from 1881. This has prepared the young people to be an efficient force in this generation.

The organized movements of the twentieth century start with the Layman's Missionary Movement. This was quickly followed by the Men and Religion Forward movement. Out of these movements has grown an avowedly financial work that has had a far-reaching beneficial effect much beyond the limits originally intended. I refer to the Every Member Canvass for Missions. Another line of lay activity is the Men's Bible Class Movement. The Baraca movement has played a large part in this. By these men's classes, a strong fraternal spirit has been built up, and men are being reached for Christ that would be reached in no other way.

But the use of laymen that has appealed to me most strongly, is a movement that has within two years come into active operation in my own section. We call it the Gospel Team-work. It had its inception two years ago last January. A prominent layman invited by a local pastor to supply the pulpit, took with him nine recent converts of the Sunday meetings. The meeting became an experience meeting and resulted in nineteen conversions. In the two years since, 343 Wichita laymen have participated in this team-work, conducting more than 600 services in fifty-five places inside the city and 133 places outside, some of them being more than 200 miles distant. Direct visible results in professions total 3246. The marvelous feature is that so many men who are leaders in thought and action have come out openly and boldly for Christ. On Sunday, May 12, 1912, a special Pullman with thirty business men from Wichita arrived in Alva, Oklahoma. This trip has resulted in the organizing of 23 teams which have made 89 trips and have had the joy of seeing 937 come to Christ. Visits to other cities have resulted in kindred achievements.

This leads us to consider how these teams operate. A church engaging a team is expected to pay necessary expenses and to prepare in advance of their coming by prayer, personal work, thorough advertising and thorough organization. The team men are busy men and strike quick and hard. The necessity of this is apparent when you consider the character of their work. First, it is purely voluntary. This removes the element of commercialism. Second, it is experiential. The main part of the speaking program is testimony. Third, it is personal. The talks only prepare the way for the personal work in the audi-

ence that follows. The most successful day's program is one in which the men go two by two to the various churches for the morning service, hold a men's mass meeting in the afternoon and then a great union meeting at night. The men do not rely on themselves. They rely on the power of God. Every service held is preceded with a meeting for prayer. Such are features of this field of work.

A glorious day for the church has dawned. With pulpit and pew united in service, God's cause is triumphantly marching on.

To maintain the close attention of an audience at a late evening hour is no slight task. But the Reverend Robert Chipman Hull, of Summit, New Jersey, proved himself a spell-binder, as he interested us in "The Heritage of Our Fathers."

My own recent experience has given this topic new meaning for me. When comradeship changes perforce to memory, and the vital things in a father's character become a son's heritage, we learn to evaluate afresh the wealth of our inheritance from all the past, both near and far. The deep things of life have added worth because they link us, by means of the eternal bonds of spirit, with all that is best in the times that are gone. Naboth might have been willing to sell his vineyard to Ahab at a good profit had it been a recent purchase, but because it had been his father's he felt obliged to refuse to sell it at any price. As Christians, as Baptists, as loyal sons and friends of Rochester Seminary, this is the attitude we too must take when the modern Ahabs, the representatives of the materialism, the commercialism, the iconoclasm of this our day demand the sacrifice of the rich heritage we have received from our fathers.

There is a certain school of scientists in our day that denies the very principles of true science by making the bold assertion that naught exists save that which the physicist can measure and the chemist analyze. Because the surgeon's scalpel fails to locate the hiding place of the soul, they proclaim that the soul has no existence. There is a certain school of philosophy which denies the intuitive knowledge which everyone of us has of his own freedom and moral responsibility and proclaims man to be a mere automaton, the plaything of blind fate. There is an ethic which proclaims that the superman is to found his superiority upon selfishness and ruthless might instead of upon the love which has made Jesus of Nazareth supreme. There is a *Zeitgeist* that, without explicitly denying the things of the spirit, turns its back upon them and gives itself over to money making and money spending. There is even a form of Christian service that bids us do the work of Christ in ministry to the needy without breathing the name of Christ, worshipping in the church of Christ, or turning for help to the God and Father of Jesus Christ. Against all these forces of our time it is ours to defend as Christians, the heritage of our fathers, their faith in a spiritual God and in man as his spiritual child.

There are forces also that demand the surrender of the heritage which we hold as Baptists. There are those who are not willing to co-operate with us now in Christian service who are urging us in the name of Christian unity to

join with them in a centralized organization on the basis of the so-called Apostles' or some other creed, asking us to give up our cherished Baptist conviction that the true basis of Christian fellowship is not a common creed, but a common purpose of loving and loyal service to Jesus Christ. And there are those within our Baptist fellowship who for the sake of certain of our fathers' practices demand that we sacrifice the fathers' principle that each Christian shall answer for himself to God, and each church shall control for itself the conditions of membership and worship. Against those both without and within who threaten our ancient Baptist principle of individual liberty and spiritual freedom, let us exclaim with no uncertain sound, "Jehovah forbid it me, that I should give the inheritance of my fathers unto thee."

This is not a plea to put brakes on the wheels of progress. It is a plea for that proper conservatism that seeks to preserve the accumulated values of the past. Between such conservatism and sane progress there is no quarrel.

The old time theology we may discard, as we have done the old time astronomy, while nevertheless the old time religion, like the old fashioned sun, warms and illumines our lives.

As true conservatives, for the very purpose of preserving the old time religion, we not only may but must make use of the new time theology. For us to attempt to till the heritage of our fathers with the crude tools which were the best they had would mean the early exhaustion of its soil and its speedy return to the dominion of brush and weeds. It was not new methods of cultivation that Naboth objected to, or new interpretation of the processes of plant growth, but the loss of his vineyard. The new theology is but the new interpretation which each generation is obliged to make for itself of the old and eternal truths. The faith of our fathers is living yet, a vital thing which we cannot receive at their hands as a legacy to be carefully wrapped in mental tissue paper and stored away in our spiritual garret; it is living and therefore growing so that the theological clothes which fitted it yesterday are perforce discarded to-day. As Christians, as Baptists, as Rochester men, let us preserve the heritage of our fathers from all assaults, equally from the mercenary Ahabs without and from the slothful instincts within our hearts which would destroy our heritage by neglecting to cultivate it according to the conditions and needs of our own day.

CONFERENCE ON "CHILDREN AND THE CHURCH"

Our Tuesday morning conference is coming to be the most popular and instructive of all our sessions. The address of the Reverend Charles W. Gilkey of the Hyde Park Baptist Church, Chicago, was given extemporaneously to a large gathering of alumni and other visitors with such effect that every one seemed to wish to participate in the discussion that followed. There was a deep feeling that the question of the pastor's and the church's obligation to meet the claims of the children in the church community has never been fairly met by the

churches. Many practical suggestions and references to methods adopted in various places were offered and we are sure that the next year will witness a determined effort on the part of some of the pastors who were present to inaugurate better methods of ministering to the religious needs of the young. Among those who participated in the discussion were brethren Van Nostrand, Warren, MacQueen, Harold Stewart and Padelford. An abstract of Mr. Gilkey's address follows.

In a recent number of the "British Weekly," that most influential organ of British Nonconformity, the editor has featured on the front page a timely and striking article of his own on the very subject to which we are turning this morning. "Religion has flourished in all ages and in all parts of the Church just in proportion in which attention has been given to the religious training of the young. Catechisms for the young were among the earliest and most effective of the productions of the reformers. True religion from that day to this has kept pace, risen or declined, just as the training of the young has been attended to or neglected. We have Sunday Schools and societies without number, and let none doubt that they have accomplished a lasting work. Where we have failed is in allowing them to grow up so largely apart from the Divine society. We have failed to teach the children that the Church is their home and mother. . . . In hundreds of our churches there are practically no children at all. There are even some preachers who say that they prefer to have them absent. It is terrible to think that men will of their own choice preach to wood and stone when they might have the fresh, bright faces of the little children with whom all the future lies. What a power Nonconformity would be in this land and in the world if only her children had been kept within her fold!"

These searching words of Sir W. Robertson Nicoll, one of the great leaders of the free churches in Britain, are at once the text and the summary of what I have to say to you to-day. For I believe that the past experience, the present tendencies, and the emerging problems of our American churches, and particularly of our own Baptist churches, simply accentuate the truth of these words, and make them even more applicable to our American religious conditions than to those of which they were originally written.

We hear a great deal in our modern time about religious education; and we rejoice in all the improvement of pedagogic method and increase in teaching efficiency which have been so striking a feature of the life and work of most progressive American churches during the last century or two. But we cannot remind ourselves too often that religious education is much more than the mere teaching of the most approved facts about the Bible and about Christian history in the most approved way. That is of course included and most important; but it is not all; and I sometimes think that there is real danger that we who are keenest about correct pedagogical methods and graded courses and teacher training and all the rest, may miss the even deeper and more fundamental element in real religious education. While we are beginning to understand that the marked development of certain emotional, intellectual, and vo-

litional capacities at the period of puberty makes what religion has always called "conversion" a natural and normal "adolescent phenomenon" at that crucial age, we must remember also that those instincts and emotions of awe and dependence which underlie all religious experience belong to a much earlier period, and must be trained then, not only by the parents in family and private prayer, but by the church in public worship.

But is not the Sunday School doing this? Some of it, yes, and doing it better and better. But there is much of it which the Sunday School cannot do, and which at present the church does not do. How much is there in the exercises of the average Sunday School that is calculated to stir and strengthen in the child the fundamentally religious experience of reverence and dependence? That is what the public worship of the church ought to be doing for children under ten—but how many such are in our services? And further: our present Sunday School attaches the loyalty of the child to itself rather than to the church as the institution, and to the teacher rather than to the minister as the individual, in whom religion centres. Here I believe is one of the most serious short-comings of our present division of labor between the church and the Sunday School; with all the increasing efficiency of the latter, we are failing to bind our children to the *church* as the permanent religious institution in human life.

Nor can we depend, in modern America at least, on the parents to do this. As most observant pastors sadly agree, family worship and family religion are fast becoming a memory of the passing generation rather than a possession of the rising generation. And how many modern parents make it a habit to take their children with them regularly to the house of God, as we were taken in our youth? When the home is doing less than its share in religious training, the church must do more.

One does not pursue this subject far before he begins to see that here in our religion we are suffering from exaggerated individualism. And of all religious bodies, we Baptists have perhaps been the most extremely individualistic. We have been right both historically and theologically in our steady opposition to infant baptism; but we have too largely overlooked that organic connection between the spiritual life of the parents and the religious development of the child. We have been right in our emphasis on the deliberate response of the self-conscious soul to the call of Christ, as the natural and normal beginning of the positive Christian life; but we have too often forgotten how largely that act of self-commitment is rooted in and draws its vitality from the supporting soil of the religious life of the home and of the church.

But as usual the real questions arise when we come to details and methods of carrying out these evident principles. The beautiful practice of the consecration of children, already in use in many Baptist churches, is hardly more than the beginning of a right approach to the problem both for the home and for the church. Special children's services, Junior societies, and mission bands have all been of real service and still have their rightful place.

Much more fundamental and valuable than any of these is that excellent custom so universal among the Free Churches of Scotland, and so rapidly being

taken up by many churches here, of welcoming the children into at least the first part of the morning service of worship, to join with the congregation in the opening hymns and responsive readings, and to listen to a short "children's talk" that is distinctively and characteristically their own. Then they pass out from gallery or front pews, leaving their places for the late-coming grown-ups. The inspiration of their bright faces and fresh voices in the opening service each Sunday; the real part which they have in the worship of the "great congregation;" the habit of church attendance and the attitude of church loyalty which one can literally watch them forming; the chance to speak simply and plainly from text or story or symbol not simply to the little folks but to those many "children of a larger growth" who remember the children's talk when they soon forget the sermon; and the new sense of interest in and responsibility for the spiritual development of childhood which this weekly reminder develops in the whole church—these valuable results are quickly apparent.

In our own Sunday School this year I have met all the boys and girls of the 9th grade for three months for the study of personal religion and the fundamentals of our Christian faith. Every spring I have a large class of boys and girls preparatory to church membership. And next week we are going to start, at their own request, a class for young mothers on the spiritual training of their children.

Consider what the church has at stake in all this work with and for its children. It is laying thereby the foundations for a deep religious experience and a steadfast loyalty among the generation that is to be. It is giving a reminder and an example to American homes and parents at just the crucial point where so many of them fail. It is setting in its midst the little child whom the Master himself told us to take as the pattern and prophecy of the kingdom of heaven. And it is guaranteeing its own future with the best possible spiritual investment.

THE ANNUAL MEETING OF THE ALUMNI

On Tuesday afternoon occurred the annual meeting of the Alumni Association. Professor A. J. Ramaker served as temporary chairman. The following officers were elected: Jacob Speicher, 1895, president; C. A. Parker, 1889, W. R. Betteridge, 1891, Thomas Moody, 1890, vice-presidents; H. A. Lotee, 1909, recording secretary and treasurer; Glenn B. Ewell, 1911, corresponding secretary and necrologist; Avery A. Shaw, 1896, orator for 1915, with T. F. Chambers, 1894, as alternate.

Professor W. R. Betteridge then presented the report of the necrologist.

Again I come before you with a long list of names of those of our number who have passed to their final account. Some of them had been out of the active ministry for some time, while others dropped in the harness. It is not

my custom to single out names, but it is worth while to break over the restrictions in this case and to make special mention of the passing of one who has long been a familiar figure at these annual gatherings and who has served the seminary so faithfully as a trustee for many years, the Reverend Dr. Robert Bruce Hull. The list follows:

Class of 1857, William Collins Pratt, died at Modesta, California, Oct. 15, 1913 in the 85th year of his age.

Class of 1859, Flavius Josephus Cather, died at Los Angeles, California, Sept. 1, 1913 in the 81st year of his age.

Class of 1861, Robert Glendinning Farley, died at Haverhill, Mass., April 23, 1913 in the 86th year of his age.

Class of 1868, Philip Lovering Jones, died Philadelphia, Pa., Aug. 1913 in the 75th year of his age.

Class of 1874, Robert Bruce Hull, died in Brooklyn, N. Y., April 12, 1914 in the 74th year of his age.

Class of 1877, Clark Orlando Maltby, died Paterson, New Jersey, March 24, 1914 in the 78th year of his age.

Class of 1879, Julian William Johnson, died Rochester, N. Y., Dec. 31, 1913 in the 65th year of his age.

Class of 1878, Homer Culver Bristol, died in Brooklyn, N. Y., Jan. 22, 1914 in the 62d year of his age.

Class of 1880, Ebenezer Warren Hunt, died Omaha, Neb., Nov. 20, 1913 in the 63d year of his age.

Class of 1882, Charles William Eede, died Ballston Spa, N. Y., May 5, 1913 in the 67th year of his age.

Class of 1884, Sumner Wynne Stevens, died Williamstown, Mass., July 5, 1913 in the 61st year of his age.

Class of 1896, Simeon Maxwell Foster, died Wichita Falls, Texas, July 2, 1912 in the 42d year of his age.

Class of 1908, John LeRoy Mead, died Los Angeles, Calif., May 4, 1912 in the 39th year of his age.

The annual oration was delivered by the Reverend Herbert S. Johnson, D.D., of Boston, Mass., of the class of 1893. His subject was, "The Quest for the Preacher's Gift," based on 1 Corinthians 14: 1.

The text teaches us first the importance of the quest for the preacher's gift. The Apostle Paul has been enumerating what he calls the spiritual gifts. They are wisdom, knowledge, and faith and the working of miracles, the gift of tongues and the interpretation of tongues. There are faith and hope and love. Then the Apostle says "Follow after love, yet desire earnestly spiritual gifts, but rather that ye may prophesy." In all the treasure box of gifts there are two pre-eminent jewels, love and prophesy. From one point of view, prophesy or the preacher's gift is the greatest of them all.

Suppose that some average young man who is pastor of the Baptist Church at Smith's Four Corners should say to himself: "By special study of two or three hours a day I might enable myself to leave the pastorate and become

a college professor or the secretary of a missionary society or of a social service organization." The Apostle Paul would reply to him, I think: "Stay where you are, you have a greater opportunity." Or, this average young man might say to himself: "By careful cultivation of my oratorical gifts I might become a politician and possibly a United States Senator." The answer of the Apostle Paul would be the same, I think: "Twenty years in the United States Senate are not worth one year in the pastorate." Or, perhaps the average young man might say to himself: "I will spend one-half of my time in the laboratory in the hope that I may invent a new kodak film which I will sell to the Kodak Company for five millions of dollars. With the income of \$200,000 a year I can do much good to myself and to others." The answer of the Apostle Paul would probably be the same: "Stay where you are, the pastorate at Smith's Four Corners is worth more than \$200,000 a year because it enables you to exercise in a humble way the gift or prophecy or the preacher's gift."

The gift of the preacher has so pre-eminent a value because it is one of God's favorite ways of reaching the spiritual nature of man. The world's problem is not material. The spiritual problem is really the only problem. The spiritual is the condition of the good that there is in material things. For instance, the secret of music is not in the violin. It is not in the maple of the back nor the pine of the belly nor the ebony of the finger board. It is in the heart of the violinist. The secret of the joy of eating is not with the beef-steak, nor the fire, nor the cook, nor the salt. It is with the people who eat it. One bitter, venomous word from the master of the house will destroy absolutely the good taste of the food. Good hearts make good feasting.

The spiritual conditions the value of all intellectual culture. For, culture without character is like the rouge on the face of the woman who is dying of cancer. The education which develops the hand and the brain without affecting the heart does not assist in the slightest degree in the solution of a single one of the world's great problems.

The spiritual alone can satisfy the deeper nature of man. We want to be free from sin. We want to know what has become of the children we have buried. We want some one to tell us why we are permitted to suffer from sickness and disease and burden-bearing and the failure of our hopes. The man who has found the answer to all other questions in life except the spiritual is still left questioning.

This text teaches us in the second place the hopefulness of the quest for the preacher's gift. In the realm of the natural gifts there is not a sure hope of the greatest attainments for the average man. In the realm of the natural a peg is a peg and a piano is a piano, a crow is a crow, and a bird of paradise is always a bird of paradise. Caruso, the tenor, is only Caruso, and William Shakespeare is only Shakespeare, and Mr. Jones at Smith's Four Corners is Jones forever. But in the realm of the spiritual the conditions are absolutely different. It is the very point of this address, that in the field of the spiritual a peg may become a piano and that a crow may become a bird of paradise, and that Mr. Jones of Smith's Four Corners may become a giant of spiritual power.

That the nature of the power of genius is different from the nature of the spiritual power will be evident, I think, when we compare the power of Shakes-

peare with the power of Dwight L. Moody. The strength of Shakespeare was not primarily in the truths which he uttered but in the way in which he uttered them. Every one knows that his plots were borrowed. They were the average plots until Shakespeare touched them with the genius of his unique and unapproachable mentality. But the power of Dwight L. Moody did not lie primarily in his own mentality nor in the wizardry of his words. It consisted pre-eminently in two factors, namely, the strength of the truths which he uttered, and, second, the burning earnestness with which he uttered them.

If now it be true that spiritual power is essentially a power of spiritual truths and of moral earnestness, then there is practically no limit to be placed upon the attainment by the average man of prophetic power or the preacher's gift. For, mental capacity to apprehend spiritual truths grows constantly instead of diminishing as we exercise it. The power of moral earnestness also increases rapidly with the use of it. The average man has psychological endowment enough to grow rapidly as long as he lives in the apprehension and the expression of spiritual truths.

Our text teaches in the third place implicitly, if not directly, the way of the quest for spiritual power or the preacher's gift. It is the way of love. Love gives diligence in the quest. Love produces the preacher's attitude toward the truth. Love provides the sensitiveness of the preacher's heart which enables him to glow with earnestness in the presence of the spiritual truths which he apprehends with his mind. Love puts the power into the prayer for the Holy Ghost, who is the preacher's greatest helper.

We learn to love from the great Master of all true lovers, Jesus.

THE FACULTY SUPPER

Those who participated in the Faculty Supper last year recommended its continuation as an annual event. The obedient faculty gladly responded to the suggestion. Some thirty-nine alumni and friends were present, and a most enjoyable time was had by all.

GRADUATION

It rained all day Tuesday. In spite of the weather a considerable number of friends of the seminary gathered at the First Baptist Church to hear the orations, the addresses of Acting-President Stewart and Dr. C. A. Barbour, president of the Board of Trustees, and to greet the new recruits to the ranks of Rochester's alumni.

Harvey William Funk called attention to "The Challenge of the Awakening East."

Three fourths of the human race are at the present time passing through the most significant change in the history of the world. The most remarkable fact

about it is, that the forces which are producing it come from Christian lands. The Christian gospel has revolutionized the non-Christian world.

The rapid development of commerce and industry is a striking aspect of this change. Even more startling are the social and political changes throughout the East. One after the other of the non-Christian nations are developing some form of political democracy. The change in education contains grave dangers. Western scientific methods are being widely adopted but without any attention to religion. The most profound change of all is the rising tide of religion. This is manifesting itself both in a revival of the pagan religions and at the same time in a marked attitude of openmindedness toward Christianity.

These changes constitute a tremendous challenge to the Christian Church to win the awakening East in its present plastic condition for Christ.

David Emanuel Haglund spoke on "The Church and the Modern World."

Every age has a distinctive life. Among the marks of the present age are: a passion for reality, a deep-seated conviction of the worthfulness of the present life, and a growing sense of social solidarity.

How shall the church adjust its life and activity to these characteristics of modern life?

First of all it needs to examine into the fundamentals of its faith and make a new evaluation of its message. Whatever is merely external or outgrown must be sloughed off.

Secondly, the church must make a more adequate interpretation of the present life. The too exclusively other worldly emphasis of a former age needs to be corrected. It should bring home to men with a new insistence that Christianity, while reposing firmly on the doctrine of the future hope, does not disparage the present, but on the contrary exalts it.

Lastly, the church needs to emphasize, more than it has in the past, the social implications of the gospel, and identify itself with all movements and agencies that are working for the redemption of human society.

William Harrison Hoge pointed out the worth of "Adoniram Judson."

We are asking, on this Judson Centennial, what it is that has immortalized his name. His privations, his sickness, his sea experiences, his sorrows, his sufferings in the prisons at Ava and Oung-pen-la, place him alongside of the apostle Paul.

We realize too that his was a character of sterling worth, remarkable for its patience, its perseverance, its Christian daring, its martyrlike heroism, its consecration, obedience and triumphant faith.

We recognize also the greatness of his achievements for the world. In response to his challenge, American Christianity entered upon the great modern enterprise of Foreign Missions. As we contemplate the new life of Burma, with

its thousand Baptist churches, and their sixty-five thousand membership and their many hundreds of Christian schools, we appreciate that because of Judson, Burma is to-day a transformed nation.

Robert Homer Kent was to address us on "Our Pride and Our Problem." Owing to a recent bereavement he was excused.

Randall Alanson Kenyon chose as his subject "The Call to Repentance."

Repentance, defined as the setting before consciousness of a higher ideal than is yet attained in such a way as to engender dissatisfaction with the present state and to stimulate a reaching out toward one more worthy, has been the secret of all moral progress, individual and social. All agree that there is great need for this factor to be employed.

Fear that arises from the apprehension of moral failure, is a power working from within. It is the aspiration of the soul toward a new ideal. And in the effort to satisfy that longing the will of man finds its freedom and the personality of man its worthfulness. The secret of repentance is in the revelation of Christ-like character. True, there are multitudes as yet unmoved by the message of God's love, but that is not an indication that this message needs to be changed or supplemented, but that it needs to be made more real. God's definition of love is the life of self-sacrificing service, consummated in the vicarious suffering of Calvary. And when that experience is in any real sense duplicated in the lives of those who call themselves Christians, the problem of repentance will be solved.

The last speaker was Frederick William Stewart who described "The Indispensable Christ."

"Christo, Deo, Salvatori"—to Christ, our God and Saviour. Have we outgrown this motto of our Seminary? Or do we still hold to Christ as indispensable? For answer we have made Him the background of our orations to-night, because He has been the center of all our study here. In this study we have found Him to be the universally indispensable Christ. Though many have turned a deaf ear to the gospel of yesterday, hosts are returning to Him as they see Him re-interpreted in the light of the present day. The challenge to us is to reveal to the world of our time that for it, too, the "crystal Christ" of our fathers is the indispensable Christ, to lead men, not "back to Christ," but forward to Christ, upward to Christ!

Acting President Stewart then addressed the graduating class of 1914 on "Aspiration."

Brethren of the Graduating Class:—

It falls to me to speak the final word to you as you come to the end of the regular course in the Seminary, and are about to enter fully upon the work of the Christian ministry. I have chosen to address you on this occasion on "*Aspiration*." Through these years we of the Faculty have done what we could to impart knowledge to you, to lead you in investigation and the acquisition of truth, to prepare and inspire you for your work as Christian ministers. At this time I once more point you to the upward path.

There are two ways in which a man looks at his life-work; there is the way he looks at it when he looks forward to it, as he enters upon it; and there is the way he looks at it when he looks back upon it as he nears its close. Prospect and retrospect. Is it possible for you to anticipate that second way, that retrospect which will come at the end, and to apply its lessons now? Then it will be too late to make the application, "If the young only *would*, if the old only *could*." You can; will you? Will you attempt a combination of the judgments and wishes of age with the strength and potentialities of youth? What may you not be, what may you not do if in some measure you can affect this combination? There is one thing which is essential if in any measure this combination is to be effected, and that is aspiration.

I think I do not exaggerate when I say that there is no calling in which there is more room for aspiration than in that of the ministry. If we consider the relations which the minister sustains to God and to men, the message and the life of which he is the channel of communication, and the character which must be his if that communication is to be effected, it is at once evident that the loftiest aspiration may and must be his. Aspiration is of the very essence of the Christian character. No man is a living Christian who is satisfied with his attainments. If a call to the ministry ever came to us it was a call to devote ourselves to the highest ends of existence, to reach out after those ends ourselves, and to do what we can to rouse our fellowmen to do the same. The day we cease to aspire is a day of death.

Aspiration may take on different forms within the mind. In general it is the vision of a noble ideal and the longing for its realization; an ideal which is a protest against the present, which lures and inspires, which becomes exacting and dominant, which will not let us rest. "Every far-reaching scheme of life looks onward to an ideal, which represents its aspiration and inspires its activities. Every forward-reaching mind, seeking to influence men, holds its ideal aloft as the banner of the march that it leads." It cannot be that anyone of you has come to this hour without an ideal, that you have passed through your course of preparation with all its toils and struggles, its pursuit of knowledge, its intellectual and spiritual conflicts, its solemn vows, its fellowship with other earnest souls, its mountain-tops of communion with God,—you cannot have passed through all this only to find yourself at the end dull, uninspired. Surely you have a message and an aim; surely you see something afar on the horizon; surely Christ beckons you and a divine fire burns on the hidden altar.

Here now is a specific form which aspiration may assume in you. Again and again in your studies and reflections it must have come home to you that there is a company of elect, noble souls, of great godlike souls. They show us what is possible of real nobility and service; they are the inspirers, the saviours of

our race. In the poem, "Rugby Chapel," that splendid tribute to the poet's father, reference is made to this company,

"And through thee I believe
In the noble and great who are gone;
—souls tempered with fire,
Fervent, heroic and good,
Helpers and Friends of mankind,
Servants of God!—or sons
Shall I not call you?
Ye like angels appear!
Ye alight in our van! at your voice
Panic, despair flee away."

The apostle Paul at once occurs to us, but he is only first among a glorious company, many of them known to fame, more of them known only to God. Surely, sometimes, your hearts have been fired with the aspiration to join that company, to rise above the commonplace and conventional as servants and sons of God. It is not a question of being conspicuous or famed; it is a question of inmost quality, of the single eye. Will the members of that company recognize you as a kindred spirit, a brother and fellow-soldier?

Here is another form which aspiration may take within you. You know something of a divine life in the soul, "a life hidden with Christ in God." You believe in a God with whom you may have personal communion. You believe that it is possible for a man to "walk with God," to be "a friend of God," to have "meat to eat which the world knows not."

This hidden life is the most precious, the most sacred thing you know, and of all life it is perhaps the most sensitive. Is this then your aspiration, to maintain the walk with God, to guard the hidden life? You propose to throw yourselves into the life of the world, to enter into its relationships, to share the common lot, to do what you can to answer the questions, to meet the needs of men. Through all your mixing with men, your interest in the affairs of the world, your endeavor to serve, will you keep yourselves "unspotted from the world?" Keep the hidden life whole and sound, no worm eating away the heart of it, the bloom never fading from its cheek.

Again you may aspire to a complete self-investment, to leave no talent, no native endowment with which God has entrusted you undeveloped and unused, to bring your whole personality into play, to realize your potentiality, put it all at the service of God and of men.

And for one thing more, aspiration may take this form within you. You may aspire really to follow Christ. It is easy to bear his name, but really to follow—that is another matter. You are persuaded that Christ is the one eternal standard of good and right and truth, that when all is said His is the one true way. You confess your immeasurable obligation to Him. You hear His call. Do you aspire to obey that call? To follow in His steps? Will you test so-called Christianity by Christ?

I doubt not that as you stand here to-night aspiration is in the heart of everyone of you. The question is, Will it abide there? Will the standard be held aloft? Will there be no compromise? Will the eye be single and the body

full of light? Wherever we meet you between this and the end shall we find you loyal to the ideal, your eye on the Master, never asleep "with the wings of aspiration furled."

One thing you may reckon with, and that is you will not do all this of which I have been speaking without a struggle. There can be no greater mistake than to suppose that because a man is a Christian minister he is therefore exempt from temptation and that it is easy for him to live only for the noblest and best. You may or you may not be exempt from the grosser forms of temptation, but that temptation in some of its subtler and equally perilous forms will assail you, with this you may reckon. You will be solicited to accommodate yourself to the maxims and ways of the world, to exchange your spiritual ideals for this world's prizes; you will be tempted to a "truce betwixt flesh and soul"; you will feel the stress of the conflict between faith and unfaith; going forth as soldiers of Christ, shall I say, as champions of God, you will be shining marks for the hostile powers. Your Master met these powers in the wilderness; "the disciple is not above his master."

The aspiration I have commended to you does not lead to spiritual pride. Of the late Canon Driver, one who knew him writes:—"Above and beyond all these was that higher life of his hid with Christ in God. Sure in the faith, an example in godliness as one of the humblest of God's creatures, so did he go out and in among men. He was a saint but knew it not, nor would ever acknowledge it." In the last days when his wife read to him the great hymns of the church, he would not permit her to read the hymns of sainthood, saying that they were not for him, but over and over again bade her read:—

"Just as I am without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
Oh, Lamb of God, I come."

and asked that this be sung by the choir of the cathedral at his funeral, together with his favorite hymn, "Jesus, lover of my soul."

We shall not completely realize our ideals here, but, nevertheless, let us press on. "Morality is an effort not an attainment." Whither is your face turned? Are you in earnest? Sometimes, somewhere the result will appear,

"On the earth the broken arcs;
In the heaven a perfect round."

"God has His best things for the few
That dare to stand the test;
God has his second choice for those
Who will not have his best."

May you aspire to God's best things!

THE ANNUAL MEETING OF THE NEW YORK BAPTIST UNION

The annual meeting of the New York Baptist Union for Ministerial Education was held at the First Baptist Church. The minutes of the last meeting and report of the treasurer were read by Junius R. Jud-

son, the Recording Secretary. After the election of the officers of the Union, the corresponding secretary, the Reverend Josiah R. Henderson read a very elaborate and carefully prepared report of the achievements of the year. This report as well as the proceedings of the Board of Trustees will constitute the next number of the Bulletin. The Reverend Frank W. Padelford, D.D., of Boston, Mass., of the class of 1897, delivered an address on "The Religious Element in Education" which for scope and content has hardly been excelled at any of our Anniversaries.

Education is the child of religion. Christianity found one of its first expressions in the effort to bring enlightenment to the people. In America education and religion have been most intimately related. Not only were the first colleges and universities established by the church, but even the primary schools were organized by it. Slowly, however, the task of education in this country has been passing out of the hands of the church. The state began with the elementary schools. More recently, however, it has been taking over secondary education almost entirely and building up colleges and universities with great rapidity.

The religious element entered largely into the education of earlier days. This education produced men of strong convictions and sterling character. The earlier academies and colleges were all founded primarily to train men for the ministry. They were vocational schools. As education passes out of the hands of the church into the hands of the state, its character is necessarily transformed. Many of the private academies are passing, and it is only the case of the survival of the fittest. How long some denominational colleges will be able to maintain themselves in the face of the development of the State University is a serious question. The church would rejoice in being relieved of this burden were it not for one stern fact, namely, our American principle of the absolute separation of church and state. The consequences of the reaction of this principle on state education are serious indeed. The state has become increasingly sensitive to the religious phase of education. We are developing here in America the finest system of education the world has seen. We are just beginning to discover, however, that it has a fearful and fatal flaw. We have established an excellent system for training the intellect of our children, but we have made practically no provision for training their moral and religious natures. We are ignoring the most important phase of education. For the most part there is almost an entire absence of any intelligent effort and concerted plan for the moral training of children in state schools.

The situation in the schools of higher learning is not much better. President Thompson of the State University of Ohio declares that "in our day a boy might become a Bachelor or a Master in almost anyone of the State Universities and be as ignorant of the Bible, the great literature which it contains, the moral and spiritual truth which it represents and the fundamental principles of religion as if he had been educated in a non-Christian country." The situation in the church colleges is not much better. "The fundamental indictment against college education in our day," says President Hanley, "is that it radically de-

fective in moral and religious training. We have never recognized the supreme emphasis which college training should lay upon the Christian faith and positive morality." The Religious Education Association has expressed the conclusion that 90% of our college students graduate without having given to the problems of religion, the same consideration which they were compelled to give to Philosophy, Political Science and Sociology. The great question which confronts us as Christian leaders is as to whether the boys and girls whom we send to school and college will come through with a strong faith in God and a moral earnestness that will carry them through the crises of life. A race of leaders trained in intellect but untrained in moral nature will be a serious menace to the nation.

We are not without signs of hope, however, for there are many colleges and universities that are asking themselves the question, why it is not possible to teach religion in the college in such a manner as to deal with its fundamental truths without offending the specific views of any body of men. Some of the colleges are beginning to introduce serious religious instruction.

When we turn to face the question as to how the religious element can be effectively introduced and maintained in education, we face a difficult problem. The most potent influence in the making of the character of the student comes out of the lives of the men who are his teachers and instructors. It is the power of personality that counts. There are hundreds of teachers who are earnest, consistent Christians, but it is fearfully true that a great number of University teachers have lost all sympathetic and active interest in organized Christianity and if they do not outwardly oppose it, they ignore it altogether. We cannot make much headway against such odds. The danger which faces the church colleges is great. They are aspiring to be universities and are multiplying courses and enlarging the Faculty. This means that they must have many more men and hence because of limited means, they cannot have strong, outstanding men. Without a few great men of dominating Christian personality, these institutions are in danger of missing their calling. After all, the whole question of moral and religious training resolves itself into the personality of the professor and his ability to draw and hold the student to high ideals and right conduct by sheer force of what he himself is and does. Personality propagates itself. Evidently our first task is to educate a generation of Christian teachers.

Next in importance to the Faculty, stands the local Christian church, which must have a hearty sympathy with the student problem. These churches must feel that God has set them in the most important environment in the world. The church in the college town is more than a mere local institution. Whenever necessary, the resources of the denomination ought to be put behind this church to enable it to do its work adequately since it is rendering a service in behalf of all the churches.

When we turn to the Christian institutions, we shall expect to find special means at hand to deal with this problem. The curriculum of the church schools ought certainly to have distinctly Christian characteristics. But where are the Christian colleges that have adequate departments for teaching the Bible and Christian religion? In what institution is the head of this department a

dominant personality in the institution? In most Christian colleges this department is a side issue, under the direction of a man already loaded with other work. The instruction is crowded into an hour or two a week. The position assigned to religion reveals the fact that in the minds of the governing body it is an entirely secondary matter. How can it be otherwise in the minds of the students? The next step in Christian education ought to be the establishment in every non-state college of at least one department where the Bible and the Christian religion can be taught by the most eminent and expert man who can be found to deal with these subjects. The United Presbyterian church has already inaugurated such a movement to endow such a department in each of their colleges and to put at the head of them the strongest men that can be found in their fellowship. This would seem to be the best possible method of dealing with the religious problem of the Christian colleges.

The most difficult phase of the entire problem relates to the State University. There can be no true education without religion. But how can religion be taught in the state school? It ought to establish courses in the history and literature of the Bible and the history of Christian religion. It is perfectly possible for a Christian man to give such courses without denominational bias. The one point that must be guarded is that the man who gives such courses should be deeply religious himself or else it will preclude the full value of the work for moral and religious instruction and for the determination of character.

But we also need some method of reaching the students personally, leading them into the Christian life and training them and developing them for active Christian service. The method that has been most largely adopted and has proved most successful, is that of the University Pastor. This man becomes a resident minister to the students and works in connection with the local church. The all-important phase of his work is his personal ministry to the students. He becomes their pastor, friend and confidential adviser. Too much emphasis cannot be laid upon the importance of linking these young people with a normal Christian church during their student days. The field of the state university is white unto the harvest. This plan has the cordial and enthusiastic endorsement of university presidents and deans and other high educational authorities.

I conclude therefore that if we could place in each large university a group of such men, wise, intelligent, consecrated, we should have the best means thus far devised for caring for the religious life of our state institutions.

THE ALUMNI DINNER

About one in the afternoon of Wednesday the last event of the Anniversaries took place. Jacob Speicher of Canton, China, president of the Alumni Association, presided. Acting-President Stewart dwelt upon the beautiful harmony which has characterized this year of the Seminary's history. President Rush Rhees responded in his usual felicitous style. Dr. Clarence A. Barbour, president of the Board of Trustees, made a strong plea for depth in all the work of the Christian ministry. Dr. Padelford presented the report of the Board of Visitors

and asked Rochester to keep on insisting upon quality. Faithful Dr. Villers of Detroit, Michigan, encouraged us to fidelity. The oldest alumnus present, Jonathan Dayton Merrell of class of 1856, referred to experiences with each of the great teachers of those early years. Prof. A. J. Ramaker, who is completing twenty-five years of service at the German Department, reminded us of the great task and joy of the teacher. Our latest recruit, Professor Henry B. Robins, eulogized the men of the Seminary, who had been so cordial in their reception to him and Dr. Stewart who had so skilfully guided the ship of state. Mr. A. C. Hull of the graduating class told of the faith and hope with which his classmates were entering upon life's great work. Thus endeth the sixty-fourth year.

THE GRADUATING CLASS

<i>Name</i>	<i>Home</i>	<i>Field</i>
Arthur Rufo Blackstone	McMinnville, Ore.	Ashland, Ore.
Zo Dixon Browne	Haskins, Ohio	Red Deer, Alberta.
Howard Alfred Bulson	Albany, N. Y.	Post-Graduate Scholar.
Charles Augustine Carman	Marietta, Ohio	Peru, Neb.
Avery S. Demmy	Harrisburg, Pa.	New Bethlehem, Pa.
Harvey William Funk	Buffalo, N. Y.	Rochester, N. Y.
Clyde Lyman Gibbens	Wichita, Kan.	Creighton, Neb.
David Emanuel Haglund	St. Paul, Minn.	Groton, N. Y.
Luike Johann Hemmes	Philadelphia, Pa.	Jersey City, N. J.
William Harrison Hoge	Alexandria, Neb.	Wymore, Neb.
Angus Clifton Hull	Aurora, Ill.	Kent, N. Y. for the summer.
Robert Homer Kent	Columbus, Ind.	Walworth, N. Y.
Randall Alanson Kenyon	Hamlin, N. Y.	Awaiting settlement.
William Warren Lipscomb	Gaffney, S. C.	Awaiting settlement.
Charles Henry Masten	Independence, Mo.	Seattle, Washington.
Frederick Borman McAllister	West Pittston, Pa.	Awaiting settlement.
George Sayre Miller	Rahway, N. J.	Awaiting settlement.
Abe Jackson Parkin	Rochester, N. Y.	Steubenville, Ohio.
William Coltharp Reeves	Murchison, Texas	Buffalo, N. Y.
Otto Ernest Schultz	St. Joseph, Mich.	Egg Harbor, N. J.
William Richard Sloman	Pawnee, Ill.	Cincinnati, Ohio.
Cornelius Walter Smith	Brooklyn, N. Y.	Bridgewater, Mass.
Frederick William Stewart	Rochester, N. Y.	Upper Alton, Ill.
Clyde Wave Townsend	Indianapolis, Ind.	Union, N. Y.

THE YEAR AT THE GERMAN DEPARTMENT

The work in this department has gone forward during the past year without much interruption and, we believe, with gratifying success. Our total enrollment at the beginning of the first semester was 61; to-day it is 60, one student having dropped out by reason of ill health. Our students have done good and honest work in their studies. Nearly all of them have identified themselves with Sunday Schools or have been active in Young People's Societies in various churches in our city. A goodly number have manifested an increasing interest in the different undenominational missions and have sought to make themselves useful there. They have organized a number of quartettes and in this way have carried the Gospel of Song to a large number of appreciative listeners. A man not connected with our Seminary, but who has met our students on many occasions, publicly declared recently that he had been very favorably impressed with their earnestness and faithfulness. We are grateful for this testimony and fully endorse it from our more intimate knowledge of their deportment and the quality of their work.

We graduate a class of seven, of which number one or possibly two may return in the fall for additional studies in the English department of our Seminary. The rest of them enter the active service of the ministry. They will be scattered from Montana to New York city.

The non-German students enrolled at our department this year have again shown, by the commendable progress they have made, that the German language may be a successful medium in their preparation for the specific missionary work they have in view. The total number of such non-German students during the past year was eight representing five different nationalities. All of them understand German sufficiently well to enter our regular Seminary classes. When they apply for admission we make this circumstance a condition for their reception. Among this year's graduates there is a Polish brother who is under appointment by the City Mission Society of New York city to establish a Polish mission in that city.

The members of our German faculty have been permitted to carry out all of the catalogue requirements without any interruption by reason of illness with the exception of our honored Professor Gubelmann, who has had the first serious breakdown in his long period of service

at our Seminary. He has just finished his thirtieth year as teacher in Systematic Theology and Homiletics. For several weeks he was wholly unable to meet his classes, but gradually, when his strength was returning, he took up a portion of his work again and carried that to the end of the school year. He was entertaining the thought of resigning his position, but owing to a more encouraging report of his physician he hopes to be able to continue at least a year longer.

Our financial condition is giving us serious concern. If the receipts from our German churches for the maintenance of our German students and for the salaries of our instructors in the preparatory department fall below \$10,000 yearly, we are usually confronted with a deficit. This has been the case the present year. At the present writing we still need \$2,900, to meet all of our obligations.

The outlook for a new entering class in the fall is promising, a goodly number of applications being already on file.

ALBERT J. RAMAKER.

ALUMNI PUBLICATIONS

Strong, Augustus H. *Popular Lectures on the Books of the New Testament*. Philadelphia: The Griffith & Rowland Press, 1914. Pp. 398.

President Strong gives the history of this contribution to New Testament Introduction in his brief preface. "This book, with the exception of the eighth chapter, is a stenographic report of lectures delivered to a large Sunday School class, which at times numbered as many as three hundred. This fact will explain the familiar and even colloquial style of address. While the problems of history and exegesis were discussed, the lectures were intended to be popular, in the sense of being intelligible to all. It is hoped that this has not prevented them from being fairly representative of the results of modern scholarship. They are now printed in the belief that they may be useful to a larger number of Christian people than that which first listened to them."

Betteridge, Walter R. *Exodus* (An American Commentary on the Old Testament), Philadelphia: American Baptist Publication Society, 1914. Pp. 151.

For more than a quarter of a century, Rochester's senior professor has devoted himself to an exact study of the many complex and intri-

cate problems connected with the Old Testament. Those of us who were fortunate enough to enjoy the advantage of instruction under Professor Betteridge, recall with what painstaking care, fairness, fidelity to truth, he is accustomed to examine the considerations in favor of and opposed to the proposition under scrutiny. His passion is to "deal with things as they are," "by all possible research to ascertain" the facts. When this work on Exodus was undertaken, there was no commentary available in English at all abreast of modern scholarship. The practical purpose of meeting the needs of the Christian minister was therefore kept in view throughout the preparation of this volume. A vast amount of material has been most carefully sifted, condensed, and summarized.

In accordance with the purpose and scope of the series, a brief introduction precedes the commentary proper. A clearly defined analysis enables the reader to grasp at a glance the structure of Exodus. While recognizing the difficulty attaching to the construction of a satisfactory theory of the origin and composition of the Pentateuch, the documentary theory is with confidence maintained as the "most satisfactory explanation of the literary and historical phenomena which the book presents." After the documents in Exodus have been examined, the baffling questions involved in its geography and history are approached. The original Mount Sinai is to be located in the vicinity of Kadesh Barnea. The date of the Exodus is still in debate, but the author inclines to a date in the neighborhood of 1200. "The historical basis of the book of Exodus is indisputable." Its religious significance is threefold: it emphasizes the covenant relation between Jehovah and Israel; it traces the experience of Moses to whom was vouchsafed a revelation of the living God whose worship was inseparable from ethical ideals; it supplies material for the study of the development of the Israelitish religion. The commentary incorporates the analysis, contains very pointed and suggestive linguistic, exegetical, and historical notes, bestows special attention on disputed passages, adds references to the most recent literature on the subject, mentions possible parallels in the comparative field, discusses and classifies the material of the Book of the Covenant—in a word, provides all the helps necessary to an historical appreciation of Exodus.

The author sought to be of "some assistance to those who are seeking to understand the true significance and abiding worth" of Exodus. Those who come to the pages of this commentary with a desire to

learn will bear witness that Professor Betteridge has more than met the practical needs of the busy minister of to-day.

Vedder, Henry C. *The Reformation in Germany*. New York: The MacMillan Company, 1914. Pp. xlix + 468.

"To Walter Rauschenbusch, prophet of the new reformation, this story of an older struggle for liberty is inscribed with all esteem and affection." In this dedication of his latest book, Professor Vedder links the name of his friend and colaborer with his new telling of a story that never seems to grow old. The juxtaposition of the names of these two professors is indicative of something more than personal friendship and mutual esteem. It registers their accord in their estimate of Luther and his work and their common interest in a present endeavor for social and economic reform. It is this last-mentioned consideration which seems, more than anything else, to have called forth the book. Professor Vedder's emphasis on the social and economic forces operating in the Reformation, while not altogether new, represents nevertheless the best effort that has yet been made by historians to do justice to influences which constituted the most powerful undercurrents in the great upheaval. The peasants and Anabaptists receive their due. Luther is not spared nor is he condemned. The good and evil in his work receive impartial judgment. The chapter on "The New Luther" is a brilliant delineation of the crisis in the great reformer's career. We cannot forbear quoting two sentences characterizing two sides of Luther's personality. "Throughout life he was accustomed to refer whatever displeased or vexed him or seemed to hinder his work to the direct agency of the devil, in whom he believed with rather more energy than he believed in God." (p. 169). "With all his faults and imperfections, and they were many and serious, Luther had 'the vision and the faculty divine' beyond most men of his time" (p. 172).

Vedder carries the story of the Reformation in Germany as far as the Peace of Augsburg. The reader will find considerable new material, much of it of high value. Everything is woven together so skilfully that interest never flags. The estimate of the Reformation presented in the closing chapter is probable correct, though startling to some: "Underlying and conditioning both the religious and the political phases of the Reformation were its economic and social causes" (389). "In these economic aspects, therefore, the Reformation must

be looked upon as a triumph of the *bourgeoisie* or middle class" (389). "It proved to be a perversion rather than a development of the Renaissance." "The Reformation accomplished little for religious liberty" (391). "The Reformation was not a great immediate ethical force" (391). "The Reformation is important for us to-day not so much for what it immediately accomplished, as for what is made possible" (392). Our readers will do well to purchase and study this fine work of one of our most distinguished alumni.

Walter, J. E. *Nature and Cognition of Space and Time*. West Newton, Pa.: Johnston and Pening, 1914. Pp. 186.

The author "maintains the reality of space and time in contradiction to the Kantian hypothesis of ideality; space being held to be real as an independent entity, and time as an attribute or property of entities." The change from Scottish realistic philosophy to idealism "was remarkable both for its suddenness and celerity, and for the absence of commotion and conflict. It all happened as if in a night. One day the Scottish realists chiefly were our teachers in philosophy; the next, idealists sat in their seats. It all happened, too, with very little or no turmoil or struggle. There was no clashing of opposing protagonists; there was no bitter and stubborn strife." This volume desires through the employment of the empirical method alone to usher in a better day for realism.

Padelford, Frank W. *Commonwealths and the Kingdom*. Philadelphia: Griffith and Rowland Press, 1913. Pp. xiii + 209.

It is a notable service which the Rev. Frank W. Padelford, Corresponding Secretary of the Board of Education of the Northern Baptist Convention, has rendered the Baptist constituency. The story of State Missions is an exceedingly significant chapter of Baptist history. The story is not ended, but it has reached a climax of interest, which fact this book admirably sets forth. Dr. Padelford is well qualified through years of experience as General Secretary of the Massachusetts Baptist Missionary Society to undertake such a study.

The State Conventions came into being in a variety of ways—quite in accord with the Baptist genius for independency. In most of the cases of early organization, a missionary society preceded the state convention. While originally constituted for exclusively missionary work, a majority of the conventions have of late enlarged their scope to include the many varied interests of the churches. After reviewing

the names, experiences and achievements of the pioneers in itinerant missionary work, the situation with which the state convention of to-day must deal is alluded to. The trend toward the cities and the problem of rural decay demand attention. The state convention tries to provide the small church with the right sort of minister and aids in building of church edifices. The problem of the "overchurched" community is solved by approving of the Home Missions Council plan of comity and the "federated church" idea.

After tracing the process of eliminating the American frontier, the work of the conventions in "The Land of the Setting Sun" is graphically described. We become familiar with the relatively large urban population of the Pacific Coast, the problem of the Oriental in America, and the probable new immigration via the Panama Canal. The chapter on "The New Americans" shows that, as far as the Baptists are concerned, the main part of the burden has been borne by the state conventions. The complicated relations of the various Baptist organizations and societies are clearly set forth. And the author closes his study with the expression of a well-founded conviction that "the Baptist churches are failing to grip the problems of the city."

McAlpine, Charles A. *Hogan and Hogan*. Rochester: The Dubois Press, 1914. Pp. 205.

An event of the year which has given satisfaction to the seminary community is the publication of a rather unusual book by one of our younger alumni. The purpose of "Hogan and Hogan" commends it. The form renders it a fascinating discussion of current religious and moral topics. While secretary of the New York Baptist Missionary Convention, Mr. McAlpine conceived the quaint notion of eliciting interest in the work, the sessions and the report of this association by some papers after the "Dooley" fashion. His success was so pronounced that many of his friends urged him to take up some of the vital topics of the day which have hitherto not been much discussed outside of pulpit utterances and show their bearings in the light of a common sense examination. The purpose and form of the book seem to have been influenced by a desire to furnish pure entertainment and by the consideration that "there are some truths that can be emphasized in people's thought and some errors that can be touched upon through the medium of humor, which would receive scant notice if presented in essay or sermon." Not less evident is the desire to render a real ministry in a much needed field of discussion.

PROTESTANT WORK AND PROSPECTS IN ITALY

By D. G. WHITTINGHILL, D.D.,

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Early in January, President Whittinghill delighted and instructed a gathering of students, teachers, and friends of the seminary with an address containing much material not accessible to most ministers. We know all too little of the influence of Modernism upon Italy. This essay should introduce us to the real problems involved in the evangelization of that country.

Politically speaking, Italy presents to every statesman a very difficult and complicated task. We have now six political parties—the Liberal, Conservative, Radical, Republican, Catholic, and three groups of Socialists.

No one party is powerful enough to govern the country alone. Every cabinet of late years has been made up of a coalition of parties. The present prime minister, Giolitti, is a liberal, but without the aid of the left wing, he could not possibly obtain a majority in Parliament. The last session granted universal suffrage, and as a consequence, the recent general election in November past brought six million new voters to the polls. In view of this enormous increase of voting power, amounting to one hundred and fifty per cent., the most of which comes from the ignorant classes, the Roman Church decided to present its own candidates for Parliament for the first time since 1870, when the Papacy lost its temporal power. Only thirty Roman Catholic candidates were elected, out of a total of five hundred and eight members, which was indeed a sad disappointment to Pius the Tenth, who had hoped that this first step toward regaining temporal power would have been more favorable. The party which profited most by the new law was the Socialist, which gained thirty new members. It now has eighty-eight members in the Lower House. The bitter enmity which has existed for more than forty years between the Papacy and the Monarchy has made it very difficult for any one cabinet to rule long at a time, as the Papacy leaves no stone unturned to hinder the progress of the country. This enmity has naturally driven the evangelicals to the support of the Government, which in turn has befriended us in many ways. The Socialists, Masons and Freethinkers, notwithstanding our religious convictions, are our staunch friends, simply because we have a common enemy in the papacy.

The Constitution of Italy, while recognizing the Roman Church as a state religion, grants toleration to all other confessions. It is very probable that no country in Europe, except England, is as tolerant as the Italian Government.

Educationally, Italy is making great strides. She has a compulsory education

law, but its strict observance is difficult, due to the poverty of the people, many of whom must depend on child labor for daily bread. Another obstacle to its enforcement is the priesthood who connive with clerical parents to evade the law. The school system has for a basis *lay* instruction, though the catechism may be taught where a majority of the parents make a request for it in writing.

In such a case the instruction is given in the same building after the regular school hours. The majority of the teachers are not only irreligious but atheistic and the pupils, as a rule, follow the example of their teachers. The schools are modeled largely after the German system. In fact, some of the most eminent professors in Italian universities are Germans whom the government called to its assistance after 1870. Education, while not so general as in Germany, Sweden, Japan and America, is thorough and compares well with that of any other civilized nation. Italy has suppressed the theological faculties in her more than 20 universities, and leaves theology to the care of the Roman Church. However, there is a professor of Christianity in two or three of the higher institutions of learning. But these classes are poorly attended.

From a religious standpoint, Italy does not present a very optimistic outlook. The Italians, owing to their enforced relations with the Vatican, are nominally Catholics, but millions of them have absolutely abandoned the Church and embraced atheism. There are at least three reasons why there is so much unbelief with us. First, the scandalous conduct of many priests, monks, nuns and the higher clergy, has thoroughly disgusted respectable people of all classes. They naturally wish to have nothing to do with a church whose representatives are no better than the average wordling. Secondly, men of intelligence cannot accept as true such doctrines as papal infallibility, transubstantiation, purgatory, auricular confession, mariolatry, the worship of relics and saints and similar absurd teachings. Thirdly, the hostile attitude of the Roman Church toward modern science and philosophy has driven many of Italy's most noted men away from the Roman Church. Learned Italians have not forgotten the treatment which Galileo and Giordano Bruno received from the Roman Church, nor are they unmindful of the fact that Roman Catholic Italy, France and Spain have more infidels to the population than any other countries in Christendom.

The work accomplished by evangelicals may be briefly summarized. We have at present about 25,000 Protestant church members, a majority of whom are in the Waldensian Valleys, about 200 church organizations, a still larger number of missionary stations, three theological schools, a goodly number of day and night schools, about 200 Sunday Schools, three publishing houses, six newspapers, two religious reviews, several orphanages, Bible women and colporters. All of these bodies own church buildings in different cities and towns in Italy. The work, up to the present, has been extensive rather than intensive. The churches generally are small with not much prospect of self-support. Nearly all of the preaching is done by native evangelists. There is considerable prejudice against foreigners in some places, due to the fact that we are a new nation as yet not fully civilized. As long as we grant divorces so freely, lynch negroes and do other things of a similar nature, we shall have some difficulty in persuading European nations that we occupy the moral and civilized position we claim. Street preaching is not allowed. Even poor halls are difficult to buy,

and more difficult to rent. Many of our converts are good faithful people, though we doubtless have our share of time-servers. The upper classes have never been reached by any evangelical church. Only some of the lower and middle classes have thus far accepted our message.

Italy has always been a difficult and, at times, a discouraging field. The work of evangelization has never been attended with any great tidal wave of success, but it has steadily grown from the beginning until now. Many thousands have heard the gospel, but comparatively small numbers as yet have openly professed Christianity and thrown in their lot with us. Many, no doubt, would come to us, were it not for material losses and persecution which would result from such a step.

Let us next take note of the contribution made by the Roman Church to the furtherance of the gospel in Italy.

Of course we do not mean by this expression that the Roman Church purposely helps us in the preaching of the gospel, but that she has unconsciously or involuntarily prepared the field for greater harvests.

The organization of "The Pious Society of St. Jerome" in 1902, for the spread of the Holy Gospels, represents the first contribution. This Society was doubtless organized to imitate, if not to counteract, the work being done by the British and Foreign Bible Society in Italy. The "St. Jerome Society" prepared and widely distributed a translation of the four gospels and Acts. The preface set forth clearly and with great moderation the Protestant principles relating to the authority of the scriptures, and in this preface Protestants were called for the first time "separated brethren." The text was accompanied by brief notes, especially where some vital doctrine of the Roman Church was supposed to be at stake. The work began auspiciously. More than 200 Bishops signified their approval of the work. Leo XIII granted an indulgence of 300 days to the faithful who would read it one-fourth of an hour daily. Later Pius X granted plenary indulgence on the feast day of St. Jerome to all those who in any way belonged to the Pious Society. After three years of activity the society had circulated 300,000 copies in popular edition. After six years' existence 100 editions had been issued, making the total number of copies 1,000,000. So popular was this translation that Protestants began to buy and circulate it. A godly woman of Florence bought 40,000 copies and donated large numbers to Roman Catholic priests. The use of the book by Protestants alarmed the Vatican authorities. The Jesuit press began to denounce the Society as one whose object was "a new and suspicious kind of propaganda." Although the meetings of the Society were held in the Vatican and presided over by a cardinal, the remaining copies of the work were immediately withdrawn from public sale. But the good impressions made by the reading of nearly one million copies of this valuable translation, could not be annulled. It was too late.

Another event, which has turned out to the furtherance of the Protestant cause in Italy, was the translation and wide diffusion of Bishop Duchesne's "History of the Ancient Church." Since 1895 he has been the director of the French Archeological School in Rome and in 1910 was made a member of the French Academy. The Roman Church has no greater historian in its ranks, and Protestantism very probably has none superior to him, unless it be Harnack.

The original work was written in French and printed in Rome in 1905. The translation of this work into Italian in four volumes, received the approval of Father Lepidi of the "Congregation of the Index." Duchesne was not satisfied with this compliment. So he sought the sanction of Pius X, who, upon receiving the third volume from the author's hands, promised his blessings upon it. Within a short time after its appearance in Italian, a Jesuit who has a long nose for heresy, thought that he had discovered many things in the three volumes not conducive to sound doctrine. Subsequently, a Jesuit Review in Florence, entitled "Catholic Unity," began a cruel war against this illustrious prelate. Soon all Italy became interested in the work and fate of the French bishop. Political, literary and religious periodicals came to his defense, especially those owned by socialists, freethinkers, *modernists* and evangelicals. His enemies were, of course, those of his own church—the Jesuits.

In fact, on a closer examination, it was discovered that the bishop was not sure that Peter founded the Roman Church or that he was bishop in Rome the traditional twenty-five years; and he does not find documentary proof that the primacy of the Roman bishop was recognized either practically or officially until late in the fourth century. He sees in baptism a symbol of adhesion to Christ and of conversion and moral reform. According to the same author, the Church of the first four centuries was composed of the sum total of believers to whom was applied freely the work of salvation through Christ who is its "vital principle and head." These churches according to the same authority were furthermore little democracies in connection with each other, but entirely independent. Bishop Duchesne shows meager respect for certain of the great saints of the church and esteems of comparatively little value the work of the councils, often dominated by wordly emperors. His plain speech about the Popes Marcellinus, Liberius and Damasus and his extravagant praise of St. Ambrose, to the disparagement of contemporary popes, his declaration that the primitive councils were composed of ambitious men oftentimes at the beck and call of scheming politicians, and finally that dogmas are "evolutions,"—all this was little to the liking of Roman Catholics of the kind represented by the present Pope. These revolutionary declarations, not to mention some surprising statements in reference to mariolatry and the worship of images, relics and saints, all corroborated by documentary evidence, so profoundly stirred the orthodox and especially the Jesuits that Father Lepidi, the head of the Congregation of the Index and Pius X were both persuaded that the work was full of errors and therefore dangerous to the faithful. Some of us have wondered greatly about this mysterious move of the papacy. Was the Pope right when he *blessed* the work in May, 1911, or when he *condemned* it in January, 1912? Did Pius X change his mind of his own accord or did he receive some encouragement from the Order of the Jesuits? When Father Lepidi put his stamp of approval on the work, did he know fully its contents? If so, then he himself is a *modernist* and the Vatican itself is at last invaded by this much dreaded movement. This epoch-making work was put on the Index, and the publishers were compelled to withdraw it from sale, but this step came too late. Thousands of professors in seminaries and convents, as well as parish priests, had already read the book which has proved to be a veritable demolisher of time-honored doctrines of the Roman Catholic Church.

The establishment of "The Biblical School" in Rome as recently as 1910, represents another potent factor which will eventually work for good in Italy. It is well known that Roman Catholicism has greatly improved its seminaries in Italy during the last ten years. Until recently it was a difficult thing to find a Roman Priest who could read the Bible in Greek or Hebrew; now these languages are taught in the best seminaries. The British and Foreign Bible Society sells hundreds of copies of Nestle's Greek New Testament to Catholic students every year in Rome, while Dr. Robertson's Smaller Greek Grammar is being used as a text-book in some of the better schools, among which is the noted "Propaganda Fide." In several clerical book stores the works of Protestants are kept on sale, especially the volumes of Harnack, Maclaren, Ramsay, Briggs, Pfeiderer and others. This goes to prove that liberalism hitherto unknown in the land of the papacy is gradually invading the Roman Catholic Church.

The Biblical School was founded for post-graduate work. It is in charge of the Jesuits and claims to be a liberal institution. The program of studies and the methods of instruction are modern in every sense of the word. The library is also up-to-date containing many works of theology by Protestants and members of the Greek and Roman Churches. In the reading room Protestant reviews, representing every country and confession, are accessible to all. Here a question naturally arises. If the graduates of the Gregorian University, the Propaganda Fide and other famous Catholic Institutions attend the Biblical School in Rome where they use Protestant methods of instruction and sometimes our text-books, will they not be led towards Protestantism? Let us hope so.

The mistakes of Pius X, which have been many and serious, have not only discredited him but the Church which he represents. It may not seem to be a charitable act to profit by the mistakes of others, but if these contribute to the general good of humanity, why not? It will be remembered that Pius X, in the beginning of his reign, announced that he would "restore all things in Christ"—a tremendous undertaking for one man, although he may have at his disposition the machinery of the Vatican and the counsel of the Cardinals. In this enumeration no attempt will be made to be either exhaustive or chronological.

The separation of Church and State in France represents the Vatican's most colossal blunder as well as her greatest material loss in recent years. Had Leo XIII been Pope, who was far more diplomatic than his successor, doubtless such an event would never have occurred. This act resulted in the loss of millions of dollars to the Roman Church, the dissolution of monastic orders, and the expulsion of thousands of monks and nuns from France. The successful enforcement of such a law in France has encouraged Portugal, Europe's youngest Republic, to follow the example of France in separating the two domains.

The celebration of the fourth centenary of Cardinal Borromeo of counter-Reformation fame, brought forth a letter of congratulation from Pius X, in which he used such strong epithets that every self-respecting Protestant in Europe was insulted. In order to pacify the enraged Protestants, the Pope was compelled to apologize to the German, Dutch and Swiss nations for the gratuitous offense. He, like Henry IV of Germany, had to go to Canossa!

Another false step was the promulgation of the Encyclical Pascendi which was a wholesale attack on *modernism* and *modernists*. Of this historic document I shall speak more at length later on.

Then came the antimodernist oath. It goes under the name of "*Motu proprio*" and was evidently meant to give a last blow to modernism. Among other things it contained an injunction requiring a large part of the clergy, including professors in seminaries, to take oath of orthodoxy and of loyalty to the true doctrine of the Roman Church. The formula of the oath required furthermore the complete approval of everything contained in the Encyclical Pascendi as well as the complete rejection of all new modernist theories, whether they be theological, philosophical or scientific. The "*Motu proprio*" proved to be a dangerous boomerang. The Vatican and not *modernism* was wounded by this document. Who has not heard of the bold declaration of the Catholic professors at Munster, of the strong dignified letter of the French priests to the archbishops and bishops of France, of the way in which the Russian Government called the Vatican to order and how, everywhere, the Pope had to make compromises with the enemy. In Italy, as Dr. Luzzi points out, many Professors were not ordered to take the oath, because having University degrees, the Vatican was afraid to coerce them, knowing that they would be independent to seek positions in government schools. Others imitating the example of their French brethren declared they would remain what they were before signing the oath. Still others refused energetically and left the church. Thus the Vatican secured for itself many and powerful enemies in its own bosom, who on the day of reckoning will fight with the fury of those who have been wounded in what they hold most dear and sacred.

The recent suppression of four popes by Pius X has made no small stir in clerical circles. Their names are Boniface VI, Boniface VII, John XVI, and Benedict X. These names have appeared for centuries in the official lists of the popes published by the Vatican. They are to be seen also in beautiful medallions in St. Paul's Church in Rome where all the Popes, from St. Peter to the present incumbent, are visible. Pius X, however, has forgotten to tell us *why* he cancelled these names. Only two reasons could be given, either unworthiness or an illegal election. If these were his criterions, then why did he not cancel forty instead of four names? Why should he leave on the official list the names of Vigilius who starved his predecessor, Sylvester, to death; Sergius III, who became the father of Pope John XI by an infamous woman; of John XII elected Pope at 12 years of age, who was cruel, sacrilegious and a homicide; of Boniface VIII, the first one who dared call himself the Vicar of Christ; of the notorious Alexander VI, the father of the unspeakable Caesar Borgia, and many others who obtained the papal throne by intrigue, graft and even fouler means? In view of such inexplicable acts, the Italian public is wondering whether gout or the loss of France or *modernism* has unsettled the Pope's mind.

By far the most important contribution to the cause of evangelical truth in Italy in recent years has been made by the Roman Church through the *modernist* movement. The *modernist* movement which has been confined hitherto almost exclusively to the Roman Catholic Church, finds its counterpart in the "Liberal Theology" movement in Protestantism. It is no longer "a theory but a condi-

tion" which confronts us, if we may be allowed to use the words of Grover Cleveland. So *modernism* by whatever name it may pass among Catholics or Protestants is come and must be dealt with fairly as becometh those who wish to practice as well as to proclaim the Pauline precept: "prove all things; hold fast that which is good." So cautious a theologian as Dr. Sanday in one of his recent books, "Christologies Ancient and Modern" declares that "we must modernize, whether we will or not" and Sir W. Robertson Nicoll, whose conservatism and orthodoxy cannot be doubted, said as far back as 1907 that "the new philosophy, the new criticism and the new science are compelling a re-statement of the Christian faith."

The origin of this movement may be easily traced to the theological school founded in Paris in 1878. The first suspicions fell on Bishop Louis Duchesne. But it was reserved to one of his pupils, Loisy, to become the leader of the movement in France. By means of his two books, "Revelation" and "Religion of Israel," published in 1900 and 1901, he introduced the European public to a new apologetic or philosophical restatement of Christianity, viewed from a Roman Catholic standpoint and based on the radical conclusions of historical criticism. He made it impossible for educated Catholics ever to ignore the historical sciences in religion. His books, not least among them "The Gospel and the Church," have greatly stirred the Catholic world. It is needless to say that Loisy was largely influenced by German scholarship. From France the movement spread to Italy and other Roman Catholic countries. Fogazzaro, Avolio and others had carried on a secret propaganda in Italy before Loisy attracted so much attention in France.

There are various schools of Modernism. On the whole it has been largely, but not entirely, an intellectual movement. Its first manifestation was in the field of biblical criticism with Loisy, Minocchi, Lagrange, Battaini and others as the chief representatives. Several of these went to violent extremes. Then it gave attention to dogma and comparative religion with Cumont, Turmel, Batiffol and Reinach as leaders. Thereupon the philosophers attempted reconstruction and reconciliation under the guidance of Tyrrell, Blondel, and Le Roy. Another independent movement in Italy is led by Prof. Gennaro Avolio, a learned and pious layman of Naples, who for a number of years had made incessant war on corruption in the Roman church, especially among the priesthood. He is the chief exponent of what he calls "religious modernism" with socialistic tendencies. There is also a political aspect of Modernism which goes by the name of Christian Democracy. The founder and actual leader of this movement is Romolo Murri who after several years of fruitless war against the Vatican was finally excommunicated for his heresy and insubordination to the papacy. He has a large following in Italy among the clergy. He is at present a member of parliament and editor of the "Lay Reform" which largely diffuses his doctrines among all classes. The above enumeration of the various modernist schools does not attempt to be exhaustive or critically exact but is intended to give a general idea of the scope and importance of the movement.

The aim of the leaders, is nothing short of a revolution which, if successful, could compare favorably with that of the sixteenth century. The triumph of modernism would mean the destruction of the Pope's so-called infallibility and

the limitation of his power, the separation of church and state, the purification of morals in the clergy and among the people, the revision and modernising of dogma, the freedom of Catholic peoples religiously and politically and the advancement of learning among all classes. It would contribute largely toward the solution of the social question as well as the elimination of ecclesiastical barriers which have so long and so needlessly separated Christians of various confessions in every part of the world.

The Roman church probably foreseeing some of the results of this new "revival of learning" has been trying for a number of years to counteract the work of the modernist movement. As far back as the reign of Leo XIII, a biblical commission was founded to formulate an authoritative statement regarding the authorship of the Pentateuch, the inspiration of the Bible, revelation and similar questions. Both Dr. Briggs of New York and Baron Von Hugel declared that the Commission was utterly unfitted for its task and showed a remarkable ignorance of Hebrew and the historical methods of criticism. Then came the St. Jerome Society's translation of the Gospels and Acts into Italian. The next step taken by the Vatican was the appointment of a commission to revise the Vulgate which for so long had been considered an infallible book. These efforts on the part of the papacy to counteract the new learning have not been satisfactory. Failing in these peaceful means, *coercive* measures, more in harmony with the spirit and practice of the middle ages, were adopted. Among the most noted of all is the Encyclical Pascendi which has become a document of historic import. The authors of the document show a remarkable ignorance of the subject and have evidently made little attempt to be just in their treatment of modernism, else they would have used fewer epithets and more arguments. The antimodernist oath and the congregation of the Index were afterwards used to carry on the work of destruction. A partial list of the more illustrious authors who have suffered at the hands of the Index will give us a faint idea of the gravity and strength of the movement. For instance, Laberthonniere, the French philosopher, was condemned because his philosophy was not scholastic. Fogazzaro's "Saint" was put on the Index because of his severe criticism of the Vatican, comparing it to the Sanhedrin which condemned Jesus. Loisy was deprived of his chair in the Catholic Institute of Paris for his heresies. Tyrrell, the most famous English Catholic writer since Newman, was counted among the church's foes for his uncompromising criticism of the Roman church. Duchesne, a member of the French academy and at present head of the French Archeological school at Rome, had his noted "History of the Ancient Church" put on the Index after having received the approval of the Pope to publish it and after thousands of copies had freely circulated all over Europe. Salvatore Minocchi, professor in the University of Pisa, was driven from the church because, like his illustrious predecessor, Galileo, he still thinks that "the earth doth move." Romolo Murri was excommunicated because he refused to receive orders from his bishop who forbade him to propagate "nefarious" doctrines such as the separation of church and state. Lagrange, the learned Barnabite and founder of the Biblical School of Jerusalem, which compares well with any similar European institution, has been very lately deprived of his position because his most excellent commentary on Mark did not square with the subse-

quent assertions of the antimodernist Biblical Commission. Only a few months ago "Father" Semeria was banished from Italy to Belgium because his orthodoxy was suspected by his orthodox superior, Bishop Caron.

Let us not falsely conclude that the punishment, humiliation and persecution to which these illustrious men, not to mention hundreds of others less noted, have been shamelessly subjected, signifies the arrest of the movement. Not at all! Modernism is more alive than ever, especially in Italy. It is a well known fact that when a heretic is killed either literally or figuratively ten others rise up in his place. This has actually happened in Italy. Gennaro Avolio, who edits the "New Reform" has a following of about 500 priests not to count a multitude of laymen. Domenico Battaini has an equal following. Murri has even more. Minocchi at the University of Pisa has many friends among the cultured clergy, most of whom are also radicals. Not long since a petition signed by more than 5,000 priests asking to be released from the vow of celibacy was in vain presented to the Pope. These facts go far to prove beyond a doubt that modernism is a living issue that must be reckoned with, not only by the Vatican, but by all who labor for the truth in Roman Catholic countries where modernism has had its greatest triumphs.

Modernism is one of the most momentous movements of our time. It is not locally confined to one or two nations like the Tractarian movement, Gallicanism or the Old Catholic schism, but is international in its extent and import. No one, therefore, ought to remain ignorant of its significance.

One of the leading modernist organs of Rome as recently as last April, declared that the Baptists had more in common with the Modernists than any other evangelical body. This is indeed good news. Let us not drive them from us. They can be, and are, of great service in preparing the ground for a great harvest. They work within the Roman church and we without, both for the same purpose, but using naturally different methods. Besides we have two powerful allies—the Jesuits and the pope—whose help we profoundly appreciate, although they have no desire to assist us. The Jesuits have practically taken possession of the Roman Church, including the pope and theological instruction. Let us, therefore, be grateful for their blindness and zeal which are contributing no little to the cause of truth. The pope is indeed the best friend we have. He is a product of the Middle Ages whom a kind Providence has brought to the papal throne for such a time as this. Nothing could possibly bring about the long desired crisis more thoroughly and more quickly than the policy which he is now pursuing. Long may he live!

Before closing, allow me to speak of a most promising feature of our Baptist propaganda by means of the press. During the bitter conflict between the Vatican and Modernism, several of the latter's leading organs succumbed to the papal ban, among which was "Il Rinnovamento" of Milan, which had a large circulation and exerted a profound influence among the better clergy. Shortly after its suppression, the faculty of our theological school in Rome began the publication of a religious Review which we named "Bilychnis." It is edited with a liberal spirit, without in the least compromising our principles, and has contributors belonging to all confessions. It is, of course, understood, that the editors (Mr. Paschetto and Dr. D. G. Whittinghill) are responsible only for

the articles signed by them. The program is very similar to that adopted by "The Constructive Quarterly," although we began our work a year earlier. Some of the leading Modernists who were deprived of their periodicals, are now contributing under pseudonyms to our Review. So, in one sense, it seemed that we had become heirs of much of this movement which promises so much for the future. Our Review, with such a program, has met with the hearty approval of many of Italy's best minds. It is kept on sale in more than forty of the principal bookstores. The chief libraries receive it free. There are about 1000 paid-up subscribers and an equal number who receive it as a compliment. On our subscription list there are about 25 professors of Italian Universities, more than 100 teachers in gymnasiums, lyceums and technical schools, 115 Roman Catholic priests, nearly all of the evangelical ministers in the country, and several members of the Parliament, including Ex-Prime Minister Luzzatti. With the exception of two or three Jesuit publications, Bilychnis, has more readers than any other religious Review in Italy.

Contemporaneously with the appearance of Bilychnis we began the publication of a series of religious books entitled "Library of Religious Studies." Six volumes have been issued since the beginning of 1912, treating of critical, historical, homiletical and apologetical subjects.

The first volume, entitled "The Baptists" has 200 pages and is composed of three parts. The first is historical, written by myself, in which the origin, progress and work of our denomination are traced from prereformation times to the present. The second part is the translation of Dr. Mullin's "Baptist Beliefs," while the third part is a scientific treatment of baptism in all of its phases by Dr. George B. Taylor. This volume of 5000 copies printed on excellent paper and elegantly bound, was sent free to every subscriber of Bilychnis, to every public library, and many private ones, to all of the evangelical ministers and to the libraries of various universities throughout Europe and America. Not even the Roman priesthood was neglected. To more than 500 of them, including professors in seminaries and parish priests, a free copy was sent. Thirty of these were returned. Some were torn to pieces, across the cover of others not very complimentary words were written, and on the margin of others the recipients wrote acrimonious criticisms. About 475 copies remained in the hands of these priests. Some wrote expressing gratitude for the gift, others asked for further information regarding our doctrines. A few were so disturbed as to resolve on the abandonment of the priesthood altogether, while others were so far convinced of the correctness of our principles that they asked to be admitted into our work. The result of this experiment among the Catholic clergy was not only a surprise, but a great gratification. The 4,000 copies of the volume now in circulation will become the means of accomplishing great good for the Kingdom of God.

Another volume of this series, entitled "Verso la Fede"—Faithwords—was published in August. It was due in large measure to the encouragement and generosity of Doctor Augustus H. Strong of Rochester, N. Y., that such a book was given to the public. It contains seven articles on the following topics: The Existence of God; The Immortality of the Soul; The Question of Authority in Matters of Faith; A Modern Conception of Dogma; Is a Miracle Possible?; Sin; Human Dignity and Christianity.

The authors are all competent writers—three being university professors. As the title indicates, the volume was published mainly for unbelievers.

Three thousand copies were printed, and sent free to representative men in Italy, especially to the educators. As in the case of the first volume, hundreds of letters have come from all parts, commending the work. From these spontaneous testimonials, it is evident that we Baptists have at last gotten the attention of many of Italy's representative men to an extent which no other Protestant mission has yet approached. God has indeed given to us a great opportunity. May He help us to use it aright.

Rome is eminently worth saving. No city since the fall of Jerusalem has exerted so profound an influence on the religious world as the Eternal City. To-day two hundred million souls look to her for salvation from sin.

IN BRIEF

Early this year a religious periodical in reporting a sermon by a well-known evangelist on "Thy Kingdom Come" credited him with saying:

"The man who prays 'Thy Kingdom Come' will not put chalk in the milk, nor sand in the pulverized sugar.

Potted chicken that 'grunted' in the barnyard; all wool that never said 'bah'; butter that never saw a milk pail or a cow. Say 'Thy Kingdom Come' and you won't have government officials watching you all the time."

The first sentence parses and does not disturb our peace of mind. The second sentence necessitates a second reading, and even then we fail to see that the "potted chicken" does anything or that anything is done to it. As for the "all wool that never said 'Bah,'" we attempted to ascertain its significance apart from the context and in connection with the context. But our most persistent efforts would not unravel the tangled skein. And what became of the adulterated butter?

The passage looked suspicious. We seriously questioned its originality. The next task was to discover its source. Turning to "Christianity and the Social Crisis," published in 1907, some seven years prior to the publication of this address, and widely distributed and read, we found the document employed on page 269:

"They sell us fruit-jam made without fruit; butter that never saw the milk-pail; potted chicken that grunted in the barnyard; all wool goods that never said 'ba-ah,' but leave it to the buyer to say it."

Thus the historian of the future has been spared the trouble of locating at least one borrowed passage.

Acting-President J. W. A. Stewart is to supply the pulpit of the First Baptist Church of Rochester during May.

As an illustration of the busy life Professor Rauschenbusch leads, we print a partial list of his engagements during this past year. These lectures were delivered at the week-end with scarcely any absence from Seminary classes. In fact, most of the invitations received by Professor Rauschenbusch are declined because they conflict with his Seminary work. In this way both our students and the community of the nation derive inspiration and information from him.

Professor Rauschenbusch was university preacher at the University of Chicago and Harvard University. He delivered ten lectures on a new foundation at Grinnell College, Iowa; four addresses at the Iowa State College of Agriculture; a lecture at Wellesley College; another at Elmira College; four at Alfred University; an address at the University of Rochester; two addresses at the International Y. M. C. A. College at Springfield, Mass.; one at William Jewell College, Missouri.

He addressed the Triennial Council of the Congregationalists of America at Kansas City; the Biennial Convention of the Universalist denomination at Chicago; the International Convention of the Y. M. C. A. at Cincinnati; the Monroe County Baptist Association at Rochester; the N. Y. State Congregational Conference; the Baptist Social Union at Minneapolis; a Conference of the national officers of the four Student Movements called by Dr. Mott at Garden City, L. I. He delivered the oration at the annual convention of the Delta Upsilon Fraternity.

He addressed mass meetings at public forums in the Calvary Presbyterian Church, Buffalo, N. Y.; in the First Congregational Church at Holyoke, Mass.; in the First Baptist Church at St. Paul, Minn.; at Ford Hall, Boston; at Manchester, N. H., and he acted as one of the three ministers of the People's Sunday Evening, which ran for sixteen weeks at the Victoria Theatre, Rochester.

There were also addresses before the University Club of Buffalo; the City Club of Rochester; the Women's University Club of Grand Rapids, Mich.; the Saturday Lunch Club of Minneapolis; the Alumni Club of Union Theological Seminary, New York; the Ministers' Conferences at St. Paul, Lancaster, Pa.; Binghamton, N. Y., and elsewhere.

Professor Cross has had the honor conferred upon him of being asked to contribute the chapter on the Reformation to the University of Chicago one-volume Encyclopædia of Theology.

Our friend, Thomas Moody of Matadi, W. Africa, arrived in Rochester just in time to give us an enthusiastic account of his African experiences and to enjoy the Anniversaries.

Rev. F. R. McArthur, pastor of the Bellevue Baptist Church, Pittsburgh, converted the large, roomy basement of his church into a temporary hotel in an effort permanently to reclaim thirty-five former "down and outs" who professed conversion during the Sunday revival.

Professor Robins will serve the Missouri Baptist Assembly as Bible teacher this year. The Assembly meets at Arcadia, in the Ozark Mountains, from August 4 to 16. Last year there was a total attendance of nearly 1,400.

Professor Moehlmann is to teach the class in the Epistles of Paul at the Eastern Student Conference, Silver Bay, and will deliver a course of lectures at the Grand Island Assembly and Christian Workers Conference to be held at Grand Island College, Nebraska.

During the Christmas vacation, nearly six hundred of the oldest volumes in the library were moved into the newly furnished "Neander Room." There they are more secure, and the shelves in the Main Stock Room have been relieved to that extent.

In the neighborhood of twenty students have already applied for admission to the Seminary next fall. And requests for catalogues are daily coming in.

Five members of the class of 1889, Hendrick, Lipscomb, Parker, Reed, and Weston, were present to celebrate the twenty-fifth anniversary of their graduation.

Two important additions have been made to the equipment of the Library in the department of Religious Education. The first is an excellent photographic reproduction of the sixty screens bearing the general title "Up through Childhood." These screens were first exhibited at the National Council of the Congregationalist Church held at Kansas City, last fall. Later they were taken to various cities, including Rochester, and to Hartford, Connecticut for the annual meeting of the Religious Education Association. These sixty photographs show the scope, methods and aims of modern Sunday School work and will add much to the lectures on those subjects. The second addition is five complete sets of Graded Sunday School lessons. The American Baptist Publication Society, and the Pilgrim Press, of Boston, each gave us their complete series. These added to what were purchased make a working exhibit of much value.

PROGRAMME SPECIAL SESSION

To be held at Rochester, N. Y. May 18-29, 1914.

Monday, May 18th.

- 7:00 P. M. Devotional Service conducted by Acting-President Stewart.
- 7:20 P. M. Problems of the Rural Church, the Rev. Warren H. Wilson, Ph. D.
- 8:20 P. M. The Teaching Ministry and the Use of History, Professor Walter Rauschenbusch.

Tuesday, May 19th.

- 8:45 A. M. Problems of the Rural Church, the Rev. W. H. Wilson.
- 9:45 A. M. Devotional Service, Professor Rauschenbusch.
- 10:10 A. M. The Ministry of Jesus,—(1) The Personality of Jesus, Professor Lewis Kaiser.
- 11:20 A. M. The Use of History, Professor Rauschenbusch.
- 7:15 P. M. The Rural Church, the Rev. W. H. Wilson.
- 8:15 P. M. The Ancient City of Rome, Illustrated, Professor Henry F. Burton, LL.D.

Wednesday, May 20th.

- 8:45 A. M. The Use of History, Professor Rauschenbusch.
- 9:45 A. M. Devotional Service, Rev. W. H. Wilson.
- 10:10 A. M. (2) Jesus as a Teacher, Professor Kaiser.
- 11:20 A. M. The Rural Church, Rev. W. H. Wilson.
- 7:15 P. M. Theology and the Modern Spirit, Professor Frank A. Starratt.
- 8:15 P. M. The Rural Church, Rev. W. H. Wilson.

Thursday, May 21st.

- 8:45 A. M. Religious Education, Professor Henry B. Robins.
- 9:45 A. M. Devotional Service, Professor Starratt.
- 10:10 A. M. (3) Jesus' View of the Kingdom of God, Professor Kaiser.
- 11:20 A. M. Theology and the Modern Spirit, Professor Starratt.
- 3:00 P. M. How to Make a Success of a Country Pastorate, the Rev. Lewis J. Gross.
- 7:15 P. M. Religious Education, Professor Robins.
- 8:15 P. M. Theology and the Modern Spirit, Professor Starratt.

Friday, May 22nd.

- 8:45 A. M. Religious Education, Professor Robins.
- 9:45 A. M. Devotional Service, Professor Robins.
- 10:10 A. M. The Ministry of Paul, (1) Paul's Missionary Methods, Professor Kaiser.
- 11:20 A. M. Theology and the Modern Spirit, Professor Starratt.
- 7:15 P. M. Religious Education, Professor Robins.
- 8:15 P. M. The Training of the Imagination, Professor John R. Slater, Ph. D.

Saturday, May 23rd.

- 8:45 A. M. The Use of History, Professor Rauschenbusch.
- 9:45 A. M. Devotional Service, Professor Kaiser.
- 10:10 A. M. (2) Paul's Earliest Epistle, Professor Kaiser.
- 11:20 A. M. Theology and the Modern Spirit, Professor Starratt.

Sunday, May 24th.

At 4 P. M. a fraternal gathering will be held in the parlor of Alvah Strong Hall.

Monday, May 25th.

- 8:45 A. M. The Divine Education of Israel, Professor Walter R. Betteridge.
- 9:45 A. M. Devotional Service, the Rev. R. M. West, D. D.
- 10:10 A. M. The Use of History, Professor Rauschenbusch.
- 11:20 A. M. Homiletics, Professor Thomas Trotter, D.D.
- 8:00 P. M. Musicales and Reception in the parlor of Alvah Strong Hall.

Tuesday, May 26th.

- 8:45 A. M. The Evangical Minister and Organized Religion, Dean W. H. Allison.
- 9:45 A. M. Devotional Service, Professor Betteridge.
- 10:10 A. M. Homiletics, Professor Trotter.
- 11:20 A. M. The Divine Education of Israel, Professor Betteridge.
- 7:15 P. M. The Minister and Organized Religion, Professor Allison.
- 8:15 P. M. Contributions of Physical Science to the Larger Life, Professor Howard D. Minchin, Ph. D.

Wednesday, May 27th.

- 8:45 A. M. The Minister and Organized Religion, Professor Allison.
- 9:45 A. M. Devotional Service, Professor Allison.
- 10:10 A. M. The Divine Education of Israel, Professor Betteridge.
- 11:20 A. M. Psychology in its Relationship to Teaching.
 - (1) The Psychology of Memory, President E. B. Bryan.
 - (2) The Psychology of the Will, President E. B. Bryan.
- 7:15 P. M. (2) The Psychology of the Will, President E. B. Bryan.
- 8:15 P. M. Homiletics, Professor Trotter.

Thursday, May 28th.

- 8:45 A. M. The Minister and Organized Religion, Professor Allison.
- 9:45 A. M. Devotional Service, President Bryan.
- 10:10 A. M. (3) Arrested Development, President Bryan.
- 11:20 A. M. The Divine Education of Israel, Professor Betteridge.
- 3:00 P. M. Homiletics, Professor Trotter.
- 7:15 P. M. (4) How to Grow, President Bryan.
- 8:15 P. M. "Digging in Palestine," illustrated, Dean Frederick J. Bliss, Ph. D., late Director of the Palestine Exploration Fund.

Friday, May 29th.

- 8:00 A. M. (5) Psychology of character-building, President Bryan.
- 9:00 A. M. Devotional Service, Professor Trotter.
- 9:20 A. M. The Minister and Organized Religion, Professor Allison.
- 10:20 A. M. The Divine Education of Israel, Professor Betteridge.
- 11:20 A. M. Homiletics, Professor Trotter.
- 1:00 P. M. Luncheon, and Address by the Rev. Clarence A. Barbour, D. D.

Former students, whose addresses are known to have been changed since the publication of the 1910 General Catalogue.

[The names of students that fall between A and Mz were printed in the January 1914 issue of the Record].

- Naylor, Amos (1888) to 127 Shelter St., Rochester, N. Y.
 Neathery, Robert W. (1904) to Morrisville, N. Y.
 Neff, Benj. L. (1879) to Wanseon, O.
 Negus, Franklin N. (1887) to Geneva, N. Y.
 Newsom, John W. (1907) to Sarnia, Ont., Canada.
 Nicholls, Henry L. (ex-1908) to Falconer, P. O., Jamestown, N. Y.
 Nichols, Cassius W. (1900) to Hoopeston, Ill.
 Norwood, Aulbin T. (1897) to Newbury, Ore.
 Nutting, Chas. A. (1904) to Jericho, Vt.
 Otto, Benj. (1890) to Peoria, Ill.
 Ousley, Jacob A. (1912) to Clarksdale, Miss.
 Palmer, Frank J. (1890) to Pavilion, N. Y.
 Palmer, Wm. H. (1884) to Wesleyville, Pa.
 Parker, Chas. E. (1900) to Lanesboro, Mass.
 Pattison, Harold (ex-1895) to Washington Heights Baptist Church, N. Y. C.
 Pattison, Robt. B. (1907) to Beth Eden Baptist Church, Waltham, Mass.
 Payne, Bluford H. (1902) to Bellevue, Ky.
 Pease, Homer D. (1909) to Athens, Pa.
 Peck, Arthur C. (1870) to 221 W. Johnson St., Germantown, Phila., Pa.
 Pettibone, Willis E. (1900) to 212 Sixth St. N., Great Falls, Mont.
 Pettit, Jas. A. (1902) to Pella, Ia.
 Phelps, Theron T. (1911) to N. Yakima, Washn.
 Pitt, David A. (1905) to First Baptist Church, Berkeley, Calif.
 Poff, Ernest E. (1910) to Columbus, Kans.
 Porter, Frederick S. (1908) to 51 Queen St., St. John, N. B., Canada.
 Porter, Geo. W. (1891) to Poseyville, Ind.
 Porter, Henry A. (1899) to Gaston Ave. Baptist Church, Dallas, Texas.
 Potter, Edw. W. (1887) c/o Giles Potter, New Haven, Conn.
 Powell, Pleasant L. (1900) to Hamilton, N. Y.
 Rabb, Robt. M. (1892) to 6 Irving Ave. Atlantic City, N. J.
 Reed, Amer A (1889) to Manchester, N. Y.
 Rees, Thos. D. (1912) to Westfield, Pa.
 Reid, Geo. M. (1912) to Emmanuel Baptist Church, Batavia, N. Y.
 Reid, Wm. J. (1888) to York, N. Y.
 Remington, Wm. (1861) to San Diego, Calif. (R. D. 2, Box 92+A).
 Reynolds, Harrah J. (1867) to Standing Stone, Pa.
 Rhodes, Jesse E. (1905) to Santa Maria, Calif.
 Richardson, Geo. B. (1901) to Durant, Okla.
 Richardson, Jas. C. (1900) to Morris, Ill.
 Richardson, Wm. T. (1900) to First Baptist Church, Hastings, Neb.
 Riggs, Geo. A. (1910) to Barranquintas, P. R.

- Robins, Henry B. (1905) to Rochester Theol. Seminary, Rochester, N. Y.
 Rogers, Geo. D. (1892) to Clinton, Ia.
 Roper, Lewis M. (1896) to Petersburg, Va.
 Ross, Chas. E. (1906) to 84 Harvard St., Rochester, N. Y.
 Ross, C. Howard (1910) to Sendai, Japan.
 Runyon, Jesse J. (1910) to Newton, Kans.
 Russell, Otto S. (1900) to Santa Ana, Calif.
 Sams, Oscar E. (1902) to Lynchburg, Va.
 Savell, Joel F. (1905) to South Side Baptist Church, Nashville, Tenn.
 Schlausch, Gustav R. (1897) to Latah, Washn.
 Scott, John H. (1874) to Newton Center, Mass.
 Scott, Wm. C. (1907) to Ducar, Calif.
 Searcy, Wm. W. (1896) to 120 N. Forest Ave., Chanute, Kans.
 Sears, Langley B. (1896) to S. Deerfield, Mass.
 Shank, Wm. O. (1907) to 708 E. Ankeny St., Portland, Ore.
 Sharpe, Dore R. (1911) to Calgary, Alberta, Can.
 Shaw, Avery A. (1896) to Emmanuel Baptist Church, Brooklyn, N. Y.
 Shaw, Robert W. (1912) to Cherryville, Kans.
 Shinn, Thaddeus H. (ex-1911) to Montrose, S. D.
 Singiser, Frank K. (1906) to Rangoon, Burma.
 Slaten, Arthur W. (1911) to Divinity School, Univ. of Chicago, Ill.
 Sloan, Arthur S. (1900) to Euclid, O.
 Sly, Wm. J. (1895) to University park, Denver, Colo.
 Smith, Elbert J. (1913) to N. Battleford, Sask., Can.
 Smith, Erastus A. (1907) to Oregon City, Ore.
 Smith, Fred'k N. (1910) to Yachow, China.
 Smith, Granger W. (1873) to MacAllen, Tex.
 Smith, John B. (1902) to Waterloo, Ia.
 Smith, Lloyd C. (1908) to A. B. M. Society, Nellore So. India.
 Smith, Wm. A. (1858) to 19 Ely Place, E. Orange, N. J.
 Spencer, Jas. H. (ex-1891) to Colorado Springs, Colo.
 Spriggs, W. T. S. (1901) to Portland, Oregon, Arleta Church.
 Squyer, Frank S. (1903) to Cooperstown, N. Y.
 Stannard, Frank C. (1908) to Chahalis, Wash.
 Stanton, Wm. A. (1878) to Heightstown, N. J.
 Stark, Alonzo R. (1893) to Glenville Church, Cleveland, O.
 Starring, Geo. A. (ex-1910) to State Agricultural School, Brookings, S. D.
 Stenger, Seth W. (1902) to Nandyal, S. India.
 Stephens, Chas. B. (1905) to Chalmers, Ind.
 Stewart, Alex. M. (1904) to Pittsford, N. Y.
 Stillman, Chas. C. (1904) to Wilder Charity Bldg., St. Paul, Minn.
 Stockton, Fred E. (1907) to Watertown, S. D.
 Stoddard, John C. (1911) to 19 Alden St., Orange, N. J.
 Stone, Eugene W. (1888) to Fort Valley, Ga.
 Stott, Wm. T. (1868) to Franklin, Ind.
 Stovall, Wm. O. (1902) to Richmond, Ind.
 Streeter, Merrick L. (1910) to Amer. Baptist Mission, Tavoy, Burma.

- Strong, Chas. A. (ex-188) to Care Crédit Lyonnais, Boulevard des Italiens, 19 Paris, France.
- Strong, John H. (1893) to Eutaw Place Baptist Church, Baltimore, Md.
- Strong, Julian H. (1908) to Laurel, Md.
- Strutt, Geo. W. (1891) to 10 Grove Place, Rochester, N. Y.
- Sudermann, John M. (1913) to Moundridge, Kans.
- Swift, Emerson L. (1896) to 109 Chestnut Ave., Narberth, Pa.
- Taft, Erwin B. (1908) to 1727 S. 11th St., Omaha, Neb.
- Taft, Geo. W. (1889) to Grand Island, Neb.
- Taylor, Walter R. (1912) to Amer. Baptist Mission, Nanking, China.
- Taylor, Wm. C. (1887) to Clarksburg, W. Va.
- Tefft, Lyman B. (1860) to 336 Laurel Hill Ave., Providence, R. I.
- Tennant, Albert M. (ex-1872) to Silver Creek, N. Y.
- Thayer, Lee Isaac (1901) to Kearne's Canyon, Ariz.
- Thayer, Wm. T. (1903) to Wallingford, Conn.
- Thomas, Jesse B. (ex-1856) to 51 Quincy St., Brooklyn, N. Y.
- Thomson, Robt. A. (1900) to Oakesdale, Washn.
- Tibbitts, John C., (1899) to 4523 45th St., S. E., Portland, Ore.
- Timbie, Burt N. (1905) to Meriden, Conn.
- Tolliver, Wm. H. (1907) to Fort Scott, Kans.
- Towner, Wm. K. (1906) to First Baptist Church, Oakland, Calif.
- Travis, Jos. B. (1899) to Stockton, Calif.
- Treat, Harry H. (1907) to R. D. 5, Anadarko, Okla.
- Trennery, Alfred, (1912) to Aurora, Ill.
- Trick, Robt. D. (1895) to Essex, Conn.
- Troyer, Chas. E. (1904) to 301 S. State St., Los Angeles, Calif.
- Van Dusen, Albert P. (1909) to Jefferson City, Tenn.
- Van Nostrand, Manning E. (1906) to Medina, N. Y.
- Van Winkle, Geo. (1897) to Cheyenne, Wyo.
- Varney, Geo. R. (1897) to Caldwell, Idaho.
- Villers, Thos. J. (1888) to First Baptist Church, Detroit, Mich.
- Vodra, Herbert W. (1904) to 371 S. Division St., Hornell, N. Y.
- Volck, Frank E. (1906) to Atlantic, Iowa.
- Vradenburg, Judson (ex-1873) to E. Pembroke, N. Y.
- Waldo, Harry R. (1900) to East Side Baptist Church, Lincoln, Neb.
- Walker, Harvey J. (1913) to Kearney, Neb.
- Walker, John (1897) to Parishville, N. Y.
- Wallace, Ayerie T. (1909) to Divinity School, Univ. of Chicago, Ill.
- Wallace, John S. (1904) to McMinnville, Ore.
- Wallace, Lewis F. (1897) to Trinity Baptist Church, Brooklyn, N. Y.
- Wallace, Wm. B. (1893) to First Baptist Church, Rochester, N. Y.
- Watson, Wm. D. (1910) to Hinckley, Ill.
- Watt, Alex. (1887) to Fairport, N. Y.
- Watts, John F. (1898) to 296 Main St., Northampton, Mass.
- Weaver, Amos (1869) to 2210 S. 29th St., Omaha, Neb.
- Welden, Chas. R. to Hollywood, Calif.
- Werden, Albert D. (1908) to South Church, Lansing, Mich.

- West, Jas. S. (1908) to Bakersfield, Calif.
West, Wm. W. (1889) to 310 N. 6th St., Allentown, Pa.
Weyand, Lorenzo D. (1909) to Divinity School, University of Chicago, Ill.
Whitby, Alfred M. (1912) to Lander, Wyo.
Whiting, John V. (1888) to Canton, Ill.
Wilkins, Archibald C. (1877) to Greenville, S. C.
Wilkins, Frank L. (1879) to E. Providence, R. I.
Williams, John J. (1891) to 348 High St., Central Falls, R. I.
Wilson, Eugene M. (1907) to Sterling, Colo.
Witter, Wm. E. (1883) to Amer. Baptist Mission, Jorhat, Assam, India.
Wood, Geo. T. (ex-1910) to Watertown, N. Y.
Wood, Lawrence A. (1904) to Medina, O.
Wood, L. Foster, (1911) on furlough at Chili Station, N. Y.
Woodbury, Geo. F. (1894) to Franklin, N. Y.
Woods, Perry D. (1908) to Amer. Baptist Mission, Rio Piedras, P. R.
Wright, Ora C. (1898) to Portland, Ore.
Wright, Robert B. (1897) to Monon, Ind.
York, John G. (1906) to Owosso, Mich.
Young, Frank H. (1888) to 4705 Alki Ave., Seattle, Washn.

The addresses of the following named former students are unknown.
Please send information concerning them to Dr. J. R. Henderson,
Alvah Strong Hall.

- ReQua, Eugene Wilbur Fisk, 1882-83.
Revenaugh, Carl Milhouse, class of 1907.
Sherwin, William Kellogg, class of 1901.
Sutton, Dean M., 1906-07.
Vermillion, Jesse V., class of 1897.
White, Arthur F., class of 1898.

The Rochester Theological Seminary Bulletin

Sixty-Seventh Year

No. 1

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THE RECORD

Vol. XI

ROCHESTER, N. Y., MAY 1916

No. 1

THE MEMORIAL SERVICE IN HONOR OF PROFESSOR BETTERIDGE

March 7th, 1916

Hymn - - - - - "O Mother Dear, Jerusalem"

Prayer - - - - - PRESIDENT BARBOUR

In thy sight and thy presence, O God, our heavenly Father, we are met this evening for a solemn and glad service in memory of thy servant who has been with us and is here no more. And we ask that from the beginning to the end of the service we may be very conscious of thy presence and of thy approval. May the words of our mouths and the meditations of our hearts be acceptable in thy sight, O God, our strength and our redeemer, and may the memories of the service in future days be very sweet to all of us, through Jesus Christ. Amen.

Reading of Scripture - - -

PROFESSOR J. P. SILVERNAIL

The words from Scripture which probably were read last by Professor Betteridge in public are so full of suggestion of his own spirit and so characteristic of his generous sympathy toward all of the departments of the seminary that it is deemed fitting that they should find setting in the memorial service of this evening. Let us hear him once more as again he speaks to us through some of his favorite passages.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall

they sing: for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is to bring Christ again from the dead). But what saith it? The word is nigh unto Thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Prayer

PROFESSOR HENRY BURKE ROBINS

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. So teach us to number our days that we may get us a heart of wisdom. And establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

O God, almighty, everlasting, how gracious a fact it is that amidst the uncertainties of life we may rest in thee! Thou art ever round about thy people. Not a sparrow falls to the ground without our

Father. There are no accidents in the life of him who walks with God. Help us, O God, to face each day with this confidence in our hearts. Help us to be like our master, Jesus, who went to the daily task and to the last great issue with firm confidence in thee.

We thank thee, O God, that thou didst set the solitary in families, that thou hast given us life's great fellowships. We thank thee for those men and women who, having caught the spirit of God, have walked with us betimes. We thank thee for him in whose honor we hold this service to-night. We thank thee for his aspiring spirit, which went ever in quest of thee, and which ever incited those who walked with him to a deeper and more constant purpose in this quest. O God, we thank thee for the illumination of his just and patient spirit upon the meaning of life, for he has become to us who knew him as comrade, teacher and friend, one of life's interpreters. We thank thee, our Father, for his faithfulness to his task, for his devotion, his courage, his intellectual clarity, and that he belonged to the same fellowship of service into which thou hast called us.

Although we mourn him to-night, we take comfort in his faith. Though we lose him from our midst, his memory will be not only sacred to us who have known him, but through the years to come a benediction to all who study in these halls. We pray that the mantle of his scholarship, of his Christianity, of his courtesy and devotion may fall upon every one of us, that in the days to come we may carry forward and exalt the noble traditions of this institution and may spread the faith of Jesus in that same spirit.

Thus, our Father, we come to-night in this service, grateful for this life which thou didst give us through the years, for its inspirations and its ministries. And we offer thee our praise that such lives do not end with the passing; we thank thee for our confidence that those who build upon such a foundation can never pass beyond thy ken.

*"We know not where thine islands lift
Their fronded palms in air;
We only know we cannot drift
Beyond thy love and care."*

For the life in whose memory we gather, and for our hope in thee which we exultantly voice together at this hour, we give thee thanks, our Father. In Jesus' name. Amen.

Reading of Letters - - - -

PROFESSOR GEORGE CROSS

Hotel College Arms,
De Land, Florida,
March 3, 1916.

Dear President Barbour:—

The death of Doctor Betteridge greatly affects me. A classmate of your own, he was also one of my pupils. His readiness and exactness of scholarship impressed me during his undergraduate course of study whenever he presented an Essay in Theology or translated Julius Müller's "Doctrine of Sin." He was not only accurate but critical, not only critical but receptive, not only receptive but retentive. Fairmindedness was a sort of passion with him; what he believed as the result of inquiry he could stand for. I came early to think that in Old Testament teaching I could have no more discreet and trustworthy assistant than he.

He united with his scholarly love for truth a singular modesty and sweetness of spirit. Sensitive in the extreme, he was never censorious or bitter toward those who could not agree with him. He held that difference of opinion should never break friendship or prevent the recognition of Christian character. His gentleness was as great as his conviction of right. And so he became an object-lesson to his students. They learned the possibility of combining new and larger apprehensions of truth with the substance of evangelical doctrine. The liberal and the conservative were united in him by reason of his loving spirit.

I find it difficult to express my sense of personal loss in this seemingly premature taking from us of so thoroughly trained and useful a colleague. His letters and his calls have been a comfort and blessing to me ever since my retirement from public duty. And I can appreciate keenly, dear Dr. Barbour, how greatly you will miss his counsel and backing in your own plans and labors, for he was a standby and a burden-bearer in the Seminary. His service in the library when Dr. Osgood left us cost him much of strength, and brought him little of pay. But he has left us an example of patient and loyal fidelity to every task entrusted to his hands. He was a gentleman, a scholar, and a Christian, of whose ability and worth the Seminary may well be proud, and whose memory we shall hold in everlasting remembrance.

Faithfully yours,
AUGUSTUS H. STRONG.

Fifth Avenue Baptist Church, New York,
March 2, 1916.

Dear Dr. Barbour:

A telegram from Rochester announces to me the death of Professor Walter Betteridge, and I wish to express to you and the members of the faculty my very deep sympathy in the loss of our colleague.

My intimate fellowship with him for six years brought me in such close contact with him as a friend that I learned to love him very genuinely, and his decease afflicts me with a very personal grief. I always felt that Professor

Betteridge was an illustration of the text: "Thy gentleness hath made me great," and my heart has often been made to rejoice as I have heard the students of these latter years tell me of his personal influence upon their lives. The inspiration of his kindly spirit reached a great deal further than he had any thought of. He had the shining face with a holy ignorance of his own virtue.

I realize that it will be most difficult, perhaps impossible, to replace him on the faculty. His broad experience, his devotion to accurate scholarship, and his gifts as a teacher made him a rare force in our institution.

Please express to your fellow colleagues my sincere sense of their loss and sympathy with you all in this hour of affliction.

Very sincerely yours,
CORNELIUS WOELFKIN.

87 Middle Divinity,
University of Chicago,
March 5th, 1916.

Dear Dr. Barbour:—

The news reached me yesterday of the death of Dr. Betteridge. It was a great shock as I had thought him better and at work again. May I express my sincere regret that Rochester has lost one who always stood identified with her best traditions. I had had ample opportunities in the last ten years of discovering his good qualities. And I think I may say that in my judgment Dr. Betteridge combined to a rather exceptional degree the qualities of Christian, gentleman and scholar. One could hardly wish that Rochester might present to the world men of a finer and more representative type than Dr. Betteridge. I sorrow with you all for I feel that I have sustained a great personal loss in the death of our dear friend.

With kind regards, I am faithfully and sincerely yours,
DAVID BOVINGTON.

Address - - - PRESIDENT CLARENCE AUGUSTUS BARBOUR

In the natural distribution of the various aspects and relations of the life of our dear friend who has gone from us, it was deemed best that I speak regarding his life as a student in the Seminary. It is natural that I do so, for perhaps with more knowledge than others I can speak of the student days now a quarter of a century gone, for we were classmates in the class of 1891.

Dr. Betteridge, or Walter Betteridge as we then knew him, came to the Seminary from the University of Rochester, with a record of scholarly attainment and high character, having been there in the class of 1888. He was a member of the Delta Upsilon fraternity and had won the distinction of election to Phi Beta Kappa.

Before his college course he lived in Brockport. He was a member

of the Baptist church, then under the pastorate of our friend Dr. John Henry Mason. Many still remember the attractive life and high scholarship of the young student. His widowed mother was a very superior woman, and mother and son loved one another with rare affection. His sister, also of high character and scholarship, survives him.

In the Seminary, Dr. Betteridge was very human, we are glad to remember, and very greatly loved. He was a student whose every task was wrought with the utmost care and thoroughness. His linguistic ability was marked, as you may well believe, and he was a delight to Dr. Osgood and Dr. Stevens. He was also conspicuously proficient in the Department of Systematic Theology. I came to know him well in those student days. We were thrown closely together from the very first. We roomed near to one another on the fourth floor, the third floor and the second floor of old Trevor Hall in successive years. We were both members of a little interclass prayer circle which met on Friday afternoons, following the chapel service. Henry Clarke, now of Racine, Wisconsin, and John McGuire, now of Insein, Burma, were also members of that little group, as representing the class of 1891.

Dr. Betteridge and I were also members of a small group reading German theological works with Dr. Strong, and Betteridge, Clarke and I read aloud and discussed among ourselves much philosophy and theology. I remember that the works of James Martineau, then much discussed on both sides of the water, were particularly fruitful.

Dr. Betteridge and I sometimes walked together late at night, and the memory of those walks has been dear to us both throughout the years. For as we walked we talked of many things, meaningful then, and in the flight of the years increasingly meaningful. Little did we suppose that our lives were to be so closely related to the life of the Seminary, which already had grown to mean so much to us, and that for one all too brief year we were to be colleagues upon its faculty.

Dr. Betteridge was never strong in body, although, so far as I remember, he never lost any time during those years through illness. Nor has he during his years of teaching, for it was a weighty reason indeed which could keep him from his classroom work. In this, as in all else, he was conscientious to the utmost degree. He was a spectator, I think, and not usually a participant, in the bowling which intermittently went on upon the apologies for bowling alleys in the little building euphemistically denominated the gymnasium. But let

no one imagine him a recluse, for no wholesome recreation was foreign to his interest. No man was more welcome anywhere and always than he.

With all this humanness, this natural, wholesome student life, the memory of him is strong upon us as in the highest and truest meaning of the word, a man of God. The thought of meanness, of unworthiness, of trickery, of deceit, of anything below the high level of a Christian gentleman, is impossible. It was the easier to live lives of high purpose, of steady industry, of genuine devotion because he was one of us. It would be hard to conceive of a student life which leaves in the minds of those who knew him in those early days a memory more gracious or one more completely without stain. Many times since last Thursday there have come to me the lines from "In Memoriam," that matchless tribute which Tennyson laid upon the casket of Arthur Hallam, his dear friend:

"For who can always act? But he
To whom a thousand memories call,
Not being less but more than all
The gentleness he seem'd to be.

"Best seem'd the thing he was, and joined
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind.

"Nor ever narrowness or spite,
Or villain fancy fleeting by,
Drew in the expression of an eye,
Where God and Nature met in light.

"And thus he bore without abuse
The grand old name of gentleman,
Defamed by every charlatan,
And soiled with all ignoble use."

Address - - - PROFESSOR CONRAD HENRY MOEHLMANN

We are in no mood critically to appraise the precise value of the life and writings of our friend recently gone to the land "whence no traveler returns." For fourteen years we toiled side by side as pupil and as colleagues, from the period of Hebrew grammar and prose to

the period of frank exchange of opinion. From the beginning he seemed interested in me. In later years he demonstrated his confidence in innumerable ways. This evening the memory of many conversations and helpful suggestions haunts me.

Every institution in time becomes conspicuous for definite ideals. Forty years of Rochester's history had passed ere our teacher became identified with us. The Seminary had long been known as a school of sane, balanced progress with an emphasis on the practical. Its aim was to produce informed prophets, competent religious statesmen, not dry-as-dust philosophers. Dr. Betteridge found himself in perfect harmony with this spirit. His work and his life contributed much to its maintenance and development during this quarter of a century.

The significance of the work of Professor Betteridge can be adequately understood only against the background of the change of emphasis in theological education during the last few decades. A quarter of a century ago practically every theological institution required a large amount of Hebrew and of Greek, to-day scarcely any theological seminary dares to require Hebrew or Greek for graduation. At present the bachelor of arts degree by no means guarantees that its holder has ever consulted even the index of a beginner's Latin book. Students are urged to trace causal connections and weigh evidence and critically to examine the facts rather than to copy sub-b under III of Thayer. Then practical theology was concerned with the cure of souls and the care of the church. To-day it must also pay attention to the ethical aspects of modern industrial questions and social needs. Then homiletics was a matter of sermon skeletons and literary style, at present one of its principal tasks is to convert the results of the historical study of the Bible into suitable preaching material. Then church history was memorizing dates and facts vouched for by the instructor in charge of the course, a longitudinal survey of the upper strata of the external history of the church that left one guessing about probable majorities and tabled resolutions at this or that council of the church; to-day church history is the living study of the sources in a colossal effort to get at the moral and spiritual values of the past life of Christianity. Then the Old Testament was under the high-power linguistic and exegetical microscope and its narratives were harmonized in the main; to-day a genetic study of the entire religious situation involved in the problem under

scrutiny is undertaken in an attempt to appreciate the religious experience which gave it shape. Professor Betteridge wrought in this era of tremendous theological reorganization and reconstruction.

In the very year in which Dr. Betteridge entered on his career among us, Dr. Stevens delivered his memorable address on "Biblical Science and the Higher Criticism." This essay boldly championed the cause of the historical method and already at that time could boast that it had been achieving results at Rochester for more than ten years. Dr. Betteridge at once became a faithful coadjutor and for nearly twenty years these two and others individually and unitedly sought to impress on all the men coming to us that the historical method of study is the only worthy and dependable one in case of the Bible. They enthroned scientific research at Rochester. At that time there was much vociferous opposition to the employment of this method of approach to the problems of the Bible. Many professors wavered, some became reactionary. These two proved themselves stalwarts in its defense. Professor Betteridge was an heroic scholar.

Another prominent characteristic was his broad and deep sympathy. Every pupil soon became aware of his tenderness. He was constantly on the lookout for the student's perplexities. He went about his task skillfully and reverently. He sought to construct not to destroy. He was not only able to but ready to take the other man's point of view. He was a gentlemanly scholar. The students regarded him as one who "would gladly lerne and gladly teche."

Professor Betteridge was a persevering and thoroughgoing investigator. Slipshod methods made no appeal to him. Familiarity with all the various phases of a question was his quest. His passion was to "deal with things as they are." Able to employ the Hebrew, the Greek, the German, the French, the Italian, his study was not provincial. He kept up to date. The latest book, the most recent discussion in this or that German periodical rarely escaped him. Again and again his wide reading was of service to me. If Professor Betteridge was not at work in his study or in the library, one was almost certain to catch sight of him book under arm on his way to another investigation. In his desire to be fair, honest, and truthful, he often hesitated to decide a debated question. Occasionally he would say that a teacher of the Old Testament might become quite popular if the data would only permit him to treat open questions as closed. His modesty was permanent.

In his conclusions, Professor Betteridge was a progressive conservative. The principal reason for this was his purpose to be practical. Throughout the long and tedious preparation of his commentary on Exodus and his commentary on Deuteronomy, he kept the needs of the average Christian minister in view. And this may be said of most of his classroom work.

The influence of our colleague extended far beyond the seminary circle. For years he was a member of the American Archaeological Society and active in the local branch. He planned to attend the annual meetings of the Society of Biblical Literature and Exegesis and found time to promote its interests. The files of several theological periodicals contain articles from his pen. Fortunately he was able to complete his commentary on Exodus and his commentary on Deuteronomy in the American Commentary on the Bible ere his all too short thread of life was cut. He was a humanist.

No description of his achievements as teacher would be complete without mentioning his pre-eminent contribution to Rochester's progress: the transformation of the library. Some of us recall the old wooden stacks, the strangely arranged books, the deficient catalogue, the cramped room, the general disorder, the number of times we came to the library and found it closed. But what a miracle was here wrought during the later years of his administration because of the generosity of Mr. Cyrus F. Paine until the library became the centre of the seminary's life.

Now he is gone! How we miss and shall miss him!

"Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied."

There was a man sent from God and his name was Walter Robert Betteridge.

Hymn - - - - - "The Son of God Goes Forth to War"

Address - - - MR. GEORGE MIDDLETON of the Senior Class

A student views the life of his teacher from many different angles. He observes qualities and characteristics that are sometimes not so easily discernible to the outside world. Oftimes carried away by a strong and deep admiration for his teacher, the student will read into his life virtues that no one else can see. But with our Dr. Betteridge we feel that this is not the case. His students can read into his noble life no virtue that all who knew him will not readily grant was present in him. That is why I feel to-night, that were the choicest expressions of language mine I could not hope to pronounce the debt of gratitude that we feel for him whom we had learned to love, to respect and to honor. Nor can any words of mine express the deep sense of loss we now feel. We might make our own the words of Tennyson written after the death of his friend Arthur Hallam:

"I sometimes hold it half a sin
To put in words the grief I feel;
For words, like nature, half reveal
And half conceal the soul within."

The present senior class had the distinctive pleasure and privilege of associating in classroom work with Dr. Betteridge for the greater part of three years; the present middle class had the same opportunity and privilege for the larger part of two years; the junior class has been less fortunate in that it has had only a comparatively small part of the present school year in which to come to know him. But we all feel that we have had a sufficiently long association with him to come to a recognition of his sterling worth, a recognition that time cannot efface and length of years can only serve to deepen and enrich.

I am certain that I am expressing the sentiments of his students when I say that the first time we looked upon him as he stood behind his desk, before a word had fallen from his lips, we were conscious that we were in the presence of a man. When he prayed at the opening of each class session there was revealed to us the burden of his great soul as he always uttered the prayer: "Hasten the coming of thy kingdom, O Lord;" and we were doubly assured that we were in the presence of a man possessed with a passion after God. When he opened his mouth to teach we were impressed with the consciousness that he had arrived at his own conclusions carefully, prayerfully and in a spirit of sincere hon-

esty. Hence we never feared to follow him because we felt certain that he would ask his students to stand only where his ripened scholarship backed by years of rich experience convinced him that the standing was safe. We shall always remember him for his never-ending patience as he broke to us the bread of Life; for the kind, courteous and gentlemanly treatment he accorded us when questions perplexed and situations annoyed us.

We shall not always remember all the wealth of facts and the abundant store of knowledge he poured out upon us. Some of the things he taught we shall soon forget. But he has performed a work more abiding than that which can be wrought by words. Even if we should forget all the things he taught us, there will ever follow us the sweet inspiration that came from contact with him. He has impressed us with a sense of fidelity to duty; of the power of an honest purpose; and the never-ending influence of a life devoted to the service of God. His students recognize not only the loss of a teacher but that of a true and faithful friend. And we believe that the coming years will only make us love him more and more earnestly endeavour to be like him. Be our years few or many into them all we will carry the loving memory of our friend and teacher, Professor Betteridge, who often made the darkness light about us, and straightened many a crooked path, and who has helped us on to a firmer and more abiding realization of the verities concerning God and his word.

Address - - - - - DEAN JOSEPH W. A. STEWART

I must have known Professor Betteridge while he was still a student in the seminary, but my real acquaintance with him began after he had begun his work as an instructor, and when he had established his own home. I was then an occasional guest at his table, and I met him frequently in the seminary and elsewhere. But it was after my own entrance upon my work as dean and professor in this institution that my acquaintance with him ripened into intimacy, and through the past thirteen years this intimacy has been very close.

I would ask you to notice his record as a teacher in the seminary. Immediately after his graduation, and doubtless upon the recommendation of his teacher, Dr. Howard Osgood, he became instructor in the department of the Old Testament. He served in this capacity only one year when he was made assistant-professor. On the retirement of Dr. Osgood he was made acting-professor, and upon him was laid the entire

work of his department. In this capacity also he served only one year and was then made full professor. Observe how short a time it was that he acted as instructor and as acting-professor before he was advanced to the higher ranks of assistant-professor and later to a full professorship. This means that he at once made good in any position to which he was appointed and soon proved his fitness for promotion and full responsibility. What he did in this regard in relation to the professorship of the Old Testament, he did in all the work that was ever put upon him. He never came short. He always came up to the standard.

For a number of years he was librarian of the seminary. While serving in this capacity, he superintended the extensive and exacting work of recataloguing the entire library. His work as librarian was on a par with his work as professor. He was also editor-in-chief of the General Catalogue issued in 1900, and into that undertaking he put a large amount of efficient service. These facts give some indication of the place he filled in the work of the seminary.

When I came to know him better as a fellow member of the faculty, what did I find in him? For one thing, I found in him a true friend, one who could be trusted without any qualification or withholding. He was a most genial and kindly man, possessed of those qualities which fit one for genuine friendship. Respect for him increased with increasing intimacy. He was possessed of stores of knowledge. He knew books, not merely as a technical librarian, but as a book-lover. Conversation with him was both a pleasure and a profit. In him was no narrowness, bigotry, or prejudice. He cultivated an open mind. He was a truth lover. Friendship with him accordingly was something to be prized, and I soon learned to count him one of my most valued friends.

It did not take long after my entrance into the seminary to discover his growing influence in this institution. One could not help feeling it. And this influence had relation to faculty and students alike. Professors naturally turned to him, and men like Drs. Strong and Stevens learned to rely upon him and to counsel freely with him. Such men by their treatment of him made it manifest how much they prized him, and of how great value to the seminary they considered him to be. Those of us who can go back a few years in the seminary's life recall the remarkable place which Professor Stevens filled here. It seems to me that in large measure Professor Betteridge succeeded to Profes-

sor Stevens' place in the matter of influence. He had a judicial mind, he never spoke simply for effect, he did not take the easy way of meeting any question or problem. He was eminently just and wise and sincere. He was also genuinely brotherly and warm-hearted, and, with this combination of qualities, he came to possess remarkable influence. He could not have gained this influence had he not been a real scholar and an able teacher. Of his scholarship and his work as a teacher another will speak on this occasion.

As I learned to know him intimately, I found in him the ability to appreciate others. In this appreciation he was most generous and he did not hesitate to express himself in emphatic terms. His appreciation, generous as it was, was not lacking in discrimination. He was not the sort of man to recommend everyone just because that is the easiest thing to do. He was himself the soul of honor, and one must be worthy in order to command his appreciation. Once he entered into a relationship of friendship with another there was the element of constancy in his friendship, and he was capable of rendering honor to another in a way which was really magnanimous.

His interest in the students was vital and abiding. They did not pass out of his remembrance in a short time after their graduation. He seemed to make it his business to remember them. I really doubt if a single student was graduated during the twenty-five years of his work as a teacher in the seminary, whom he could not at once recall, and of whose career he could not give an intelligent account.

His knowledge of all that concerned the seminary was most accurate, and when I became dean I soon learned that I could turn to him for all kinds of information useful to me in my office. The fact is that to me as dean he was invaluable. Not only did he give me every encouragement as my friend, but he rendered specific help of some sort almost every day. I scarcely know how I should have done my work without him. The loss to the seminary caused by his death is greater than can be estimated at the present time. He was the sort of man that gives strength and stability and character to an institution. He was the sort of man that you can tie to with the confidence that he will never fail you.

I happen to know that his influence in the church to which he belonged was on a par with his influence here.

One more outstanding characteristic of him I must name. His was a white soul, chivalrous, pure, elevated. Any suggestion of the low

and vile he spurned with an utter spurning. He was a gentleman, through and through. He was careful in dress, courteous in manners, disciplined in speech. He did not sin with his tongue. The thought of him inspires to that which is noble and good. We need in no way apologize for him. To our loving remembrance of him there is no unexpressed discount or reserve.

"'Tis human fortune's happiest height, to be
A spirit melodious, lucid, poised and whole;
Second in order of felicity
I hold it, to have walked with such a soul."

Those of us who knew Professor Betteridge as our friend walked with such a soul.

Address - - - - PROFESSOR WALTER RAUSCHENBUSCH

It was a great satisfaction to me to follow these interpretations of my friend and colleague. I have been instructed and uplifted by them. If we believe in a Providence which shapes our destiny apart from our own will, we can believe that God himself called Dr. Betteridge to be a scholar and teacher. He was built that way. He did not have the build of a great orator or master of assemblies. He did not have the square chin or columnar neck of our business men which indicates their executive ability. He was of the class of men to whom learning is its own reward and the impartation of knowledge to others is a delight. I used to watch him and Dr. Stevens going down Alexander Street together at noon, or after chapel, or standing at the corner of Park Avenue to discuss something of importance between them. The two men were of the same type. They might have been father and son, by the look of them.

What Walter Betteridge was in his home relations, only one could tell us, and her lips are sealed by grief. But for the world at large, the main thing to judge him by, is the work he did; how he bore himself in dealing with his classes, his students singly, and his colleagues, and how ably he performed his intellectual labor. We are fortunate in having Professor Moehlmann, who knew him from almost every angle, to tell us of this.

I wish to contribute simply one point to our interpretation and

valuation of the man who was our work-mate: that the way he did his work accounts in large part for the character and the spiritual worth which we all admired in him.

He was raised in a country village, and worked hard at things for which he must have been slenderly equipped by nature. How did he succeed in turning his back on that work, and finding his way into the intellectual vocations for which he was fitted? I think I never heard that story from him. That must have been a real conquest, a voyage of discovery, with an inward craving to guide him.

In the seminary his work in Hebrew was of so high a grade that the young student was immediately retained as an instructor in that department, and later as assistant professor. I attended an examination at Commencement conducted by Dr. Osgood when Betteridge was an undergraduate, and was struck by the high quality of his work. It was a pleasure to hear from him, years afterward, that my words of praise at that time had been a real cheer to him. Now, Hebrew has always been one of the hardest tasks of the young theolog, the severest test of his scholarship. Dr. Osgood, who had some experience, told me that he believed that only rare individuals were qualified to acquire an Oriental language and gain real mastery of it in mature years. He cited the case of a scholar famous for his linguistic attainments in Greek, who had confessed to him that he had for years striven to acquire Hebrew and had never really succeeded. It throws light, therefore, on the intellectual grit and capacity for work of Professor Betteridge that he tackled what was hardest, and won.

He had to carry the work as librarian alongside of his professorship. That weighted him down, and consumed his time and energy in executive work. The work he put into the library was immensely useful to all the rest of us, but it meant a great sacrifice for him, and he received no extra compensation to make it easier. No one but an intellectual worker knows how the work that has been left undone beckons and pulls a man. Every section of his own science which has been left unexplored, points an accusing finger at him as he passes by, and calls down shame and disgrace on his head. Every scholar has the desire to do research work and make some real contribution to his department of learning. It is the silent grief of many a professor, especially in our practical country, that he is used up by hard work and has no chance to do the higher grade of scientific work. Until the most recent years, when the seminary secured the services of a

trained librarian, Dr. Betteridge, too, had to forego these satisfactions, and some of the possible literary output of his work has been consumed in his practical work in the library. You remember Robert Browning's description of the guardian-angel stooping over a little child to teach him to pray, but turning his face away "over the earth where so much lay before him of work to do," longing to do the bigger things, but faithfully doing his work of caring for the child soul. It is in this humble faithfulness to our task, in this patient submission to the needs of others, that our own character and holiness are wrought out, for each in his own place, the mother in the home, the soldier on the battlefield, the teacher in his study and classroom. Each a grain of wheat that falls into the ground to die and be the basis for new life.

It was his work, also, which supplied the element of combat and struggle in the life of Professor Betteridge, without which the virile virtues of a man are not developed. These twenty-five years, during which he was teaching, were highly important years in the field of the biblical sciences. These years are marked by the struggle between the old and new views about the origin and history of the biblical books, and the gradual adoption of the historical method of dealing with the religious records. This has been part of the great conflict which began with the Renaissance and Reformation,—the conflict between ancient authority and faith, which feels its precious heritage and holy trust assailed and endangered, and the imperious instinct of inquiry and the sense of truth which believes that God will take care of the ark of the covenant himself, and that man must needs follow the gleam of truth and walk by faith and not by authority only. Every scholar working in the biblical sciences during the last generation has had to make his moral decision between these contending views. On both sides there have been spiritual tragedies and spiritual heroisms.

In our own seminary it so happened that this great historic conflict of ideas affected the life of our friend very deeply. The old views were represented by Dr. Howard Osgood, a Southern man, with all the courtesy of a Southern gentleman, with the spiritual fervor and sweetness of the religious life of the South, but also with its unbending conservatism. He was deeply read in the literature of criticism, but never yielded an inch to it. He selected Professor Betteridge as assistant because of his linguistic abilities, but when it became clear that the younger man was turning toward the new methods, he opposed his appointment to a permanent position. For nine years they worked

side by side in the same department, representing fundamentally opposite points of view. Both were Christian men, standing for the highest things they knew, loyal to the word of God which had been given them. Both were constrained to work out the logic of their views, and to develop the historical heritage of truth which each received from his own age and generation. Here was a chance for Christian love to do its perfect work. Here also was a call for patient courage, for humble self-assertion, for tenacious loyalty to conviction on the part of the slender and diffident young assistant professor. Only those who have gone through that kind of a mill can judge how it racks every muscle and tests our moral qualities.

In thinking of my friend and co-worker I love to realize what a virile and unafraid soul dwelt in his frail body; how sincere and straightforward he was in dealing with every problem that arose in our seminary life; and how, for that reason, we all leaned on his assured probity and wisdom. God lights a little candle in every human soul. But in many, God knows, it flickers feebly and burns with much smoke and soot. In Walter Betteridge the candle of God burned with a clear and quiet light, and shone through his face, as it became transparent through physical suffering.

He was not called to prove his courage in battle for his country, nor his fidelity in fiduciary relations in business, nor his tenacity in statesmanship. He was simply a scholar and teacher, but in doing that work well, he won his victor's wreath; he wrought out his Christian character; he made his contribution to the spiritual progress of our race; he bore the cross of Christ; and he became one of the sons of God.

Well done, good and faithful servant, thou hast entered into the joy of thy Lord.

Hymn "Ten Thousand Times Ten Thousand"

Prayer - - - PROFESSOR EMERITUS JACOB S. GUBELMANN

Our divine Savior, we thank Thee for every blessing that Thou hast made to Thy church, to this institution, and to the world, through Thy servant, our departed brother. We thank Thee that Thou hast used him as an instrument in Thy hand for the extension of Thy blessed kingdom. We are sad at the thought that he has been taken from us.

We can hardly reconcile ourselves to it and yet we know that Thou doest all things well. We ask Thee, O Lord, that Thou wouldst help us, as we think of what Thou hast been to our brother, and what Thou hast done through him, that we ourselves might become more faithful, more consecrated to Thy service than ever before. We would devote ourselves to Thee. We would ask Thee to help us to serve Thee. Bless this institution. Bless these teachers and students. Bless Thy cause and kingdom. Help us all to be Thine, wholly, forever. Amen.

At the fourth annual conference of students of the colleges and universities of New York under the auspices of Auburn, Colgate, and Rochester Theological Seminaries held at Auburn, March 18 and 19, 1916, the following minute was adopted:

At the first preliminary meeting, held in 1911, which has led to this present conference, the Reverend Walter Robert Betteridge, D.D., Hoyt Professor of Hebrew and Old Testament literature, was the representative of Rochester Theological Seminary, a position which he continued to hold until this year, when failing health made it unwise for him to continue in active service in this movement.

From the beginning he showed a deep interest in the conferences, springing out of his sincere confidence in the worth of the Christian ministry and an unwavering conviction that it was a duty which the Seminaries owed to the interests of the Kingdom of God that they should in some way present constantly to the young men in our colleges and universities the claims of the Christian ministry upon their life's devotion.

It is with deep regret that this conference records the fact of the death of Dr. Betteridge on March second, 1916. We bear our testimony to the helpfulness of his services in counsel and in co-operation in the previous conferences and we express our sympathy especially with all those who feel in most intimate ways the sense of personal loss. Amidst the sorrow of the parting, while we cling to him by the mystic bonds of memory, our faith follows him to the welcome presence of the Master whom he served so well.

"Life's battle fought, the victory won,
To nobler toils pass on, pass on."

The faculty of Colgate Theological Seminary expressed its appreciation of the work of Professor Walter Robert Betteridge in the following resolution:

The Faculty of Colgate Theological Seminary desire to express to the Faculty of the Rochester Theological Seminary their deep and sincere sympathy with them in the sorrow which has come to them by the death of Professor Walter R. Betteridge, and also their great regret which they have, in common with their brethren of the Rochester Seminary Faculty, on account of the loss which has come to the cause of Biblical scholarship. As scholar and as teacher, as well as true man and devout Christian, Professor Betteridge has endeared himself most to those who knew him best.

While we deplore his loss, we feel that we have good reason to rejoice in the good work which he has done and the excellent service he has rendered. We feel that it is an especial cause for thankfulness that he was able, before his death, to give to the world so valuable a literary result of his many years of study and investigation in the recent publication of his commentaries on Exodus and Deuteronomy.

REVIEW OF THE YEAR

PRESIDENT CLARENCE AUGUSTUS BARBOUR.

It is impossible, within the limits which must be observed, fully to summarize the year's record of the Seminary life. It has been a year of mingled light and shadow. We have been greatly stricken in the death of Professor Walter R. Betteridge, who passed away from the scene of his abounding labor and service on March the second, 1916, just before the close of a quarter of a century in the teaching force of the Seminary. Elsewhere in this issue of the Record detailed reference to him will be found. All the honor which could be paid to him has been paid, and he is worthy of it all, and more. He left a name and a life work without a stain.

The trustees were faced with a difficult problem in the selection of a successor to Professor Betteridge in the chair of the Hebrew Language and Literature. At the instance of the Committee on Instruction, the Executive Committee recommended to the trustees at their annual meeting on May ninth, 1916, the name of the Reverend Justin Wroe Nixon, one of our alumni in the class of 1908, who since his graduation has been pastor of the Judson Memorial Baptist Church in the city of Minneapolis. While in the Seminary Mr. Nixon was a brilliant and accomplishing student. He took all the work which was offered in the Department of the Old Testament, and during his senior year, by exceptional permission of the faculty, he substituted special work with Professor Betteridge for some of the required work in other departments. It is believed by those who best know, that had the choice of his successor been left to Professor Betteridge himself, he would have chosen Mr. Nixon.

The recommendation of the Executive Committee, unanimously adopted by the Board of Trustees, was to the effect that Mr. Nixon be elected Acting-Professor of the Hebrew Language and Literature. Mr. Nixon prefers to wait for the election to the full professorship until he shall have completed specializing work upon which he will immediately enter in the University of Chicago. This work will be pursued during the summer months of 1916 and 1917, perhaps longer. He will, however, enter upon the work of teaching at the beginning of the Seminary year in the coming September, and the full presenta-

tion of the courses in the Biblical Group has been planned by Professor Moehlmann, Professor Parsons and Mr. Nixon. We shall give hearty welcome to this latest addition to our faculty, and there is the unanimous and enthusiastic belief on the part of us all that the very wisest action has been taken, and that we have been privileged to secure the services of one whose work and whose personality will be of the utmost usefulness to the welfare of the Seminary. Mr. Nixon is but thirty years of age. If God wills, many years of service lie before him.

We have lost two valued members of the Board of Trustees since Commencement of 1915. On June twenty-sixth the Reverend William Boardman Wallace, D.D., pastor of the First Baptist Church of Rochester, died. He was a graduate of the Seminary in the class of 1893. Before coming to his pastorate in Rochester he had held notable pastorates in Oswego, Utica, Cleveland and Brooklyn. After long search the country over, the First Baptist Church called him to its pulpit in 1914. Only one year measured the time of his ministry in that church, but it was a year of notable accomplishment. Mighty things were wrought. Foundations were laid which gave promise of a strong and beautiful superstructure. His virile and optimistic presentations of Christian truth, his faithful and unselfish pastoral service, his buoyant and brotherly personality—all made it seem impossible that it could be in accordance with the wisdom of God that he go from his earthly work at the very zenith of his powers. He is missed in every circle which he touched. The Seminary has lost a wise and true member of its Board of Trustees, its Executive Committee, and its Committee on Instruction.

Only a few days after the death of Professor Betteridge we were again afflicted in the death of Mr. Charles Ten Eyck DePuy, since 1903 a trustee and the treasurer of the Seminary. He died on March 19, 1916. He had been ill for a considerable time but it was believed that he was on the road to recovery, and the end came very suddenly, without warning to himself or to his family. Mr. DePuy was exceptionally gifted with qualifications for the office of treasurer and of member of the Finance Committee. He was accustomed to the care and investment of money. He was wise, conservative, and absolutely trustworthy. He loved the Seminary, of which his father before him had been an honored trustee. Next to his home and his church, the Seminary held the highest place in his thought and his love. His annual reports to the Board of Trustees and his monthly

reports to the Executive Committee were models of painstaking accuracy. In his youth he received high praise as a student in the Rochester Business Institute, where his work was regarded as very remarkable in its efficiency. He was a beautiful penman, and the financial records of the Seminary during his incumbency of the office of treasurer are a delight to the eye. Some men are called to this kind of service for the Kingdom. We believe that he was thus called.

The health of the faculty and the students has been uniformly good throughout the year. The most notable exception to this has been that Professor Ernest William Parsons was stricken with appendicitis on March the seventh, and submitted himself to an operation on that day. His courageous and hopeful spirit, as well as his excellent physical condition, hastened his complete recovery and he was absent from his class-room only four weeks.

The trustees in their annual meeting, at the recommendation of the Executive Committee, granted leave of absence for the first term of the coming scholastic year to Professor Walter Rauschenbusch. He has literary work of an exceedingly important nature which is demanding his undivided attention and which cannot be completed under the strain of his teaching duties. He expects to be in his place again at the beginning of the second term, immediately after Thanksgiving. During Professor Rauschenbusch's absence his work will be cared for by other members of the faculty, except that the Senior course which he usually offers in the first term will be postponed until later in the same year.

The post-graduate scholarships for the year have been held by Thomas Morgan Griffiths of the class of 1915, who has spent one half of the year at Harvard University, Luike Johann Hemmes, of the class of 1914, Otto Frederick Laegeler, of the class of 1915, who resigned about the middle of the year to accept a pastorate in Jamestown, N. Y., and Albert Bretschneider of the class of 1915, who was granted the unused portion of the scholarship of Mr. Laegeler. All these men have done remarkably diligent and successful work.

We were somewhat embarrassed by the fact that there were eight applications by members of the class of 1916 for graduate scholarships, that number desiring to pursue post-graduate work. Only three such scholarships are at our disposal. After careful consideration these were awarded for the coming year to Robert McCaul, a graduate of Brandon College in the class of 1909, George Harvey O'Donnell, a

graduate of Valparaiso University in the class of 1907, and Robert John Wynne, a graduate of Ottawa University in the class of 1909.

We shall miss from our faculty the presence of Professor David Bovington, whose relation to the teaching force of the Seminary terminated May 1, 1916. Mr. Bovington is an alumnus of the Seminary in the class of 1908. After graduation he held one of the post-graduate scholarships, and later, one of the two fellowships. He has served as instructor in the Department of Systematic Theology, and later, in the Department of Homiletics. During the past year, by vote of the trustees, he has had the opportunity of an entire year of post-graduate work in the University of Chicago. He is exceptionally well prepared for effective and distinguished service in the fields of thought and of teaching to which he has so ably and closely applied himself. He goes from us with the good-will, the respect, and the affection of all his colleagues.

It was felt at the beginning of the year that one of the pressing problems in the life of the Seminary was that of the maintenance and improvement of the physical condition of the student body. Accordingly, upon recommendation of the President, the Executive Committee authorized the employment of Mr. George W. Watson, assistant physical director in the West High School of Rochester, to conduct classes in Physical Training for an hour each Wednesday and Friday afternoon throughout the winter, following the chapel service. The room in the basement of Alvah Strong Hall containing the four bowling alleys was used for this purpose. The available space was limited, but surprisingly good results were secured. Through the co-operation of the Athletic Committee of the student body, questionnaires were sent out to all of the men who participated. This testimony as to the benefit received was unanimous, and the details of the replies make interesting reading. The total number of men who were members of the class in Physical Training was sixty, and the average attendance per day throughout the winter was thirty-one.

It is believed that it would be the part of wisdom to require of each student a given amount as a minimum of systematic physical exercise, and also that a thorough physical examination of each student be made, without cost to the student, once or twice each year, records of such examinations to be a part of the records of the Seminary. It is hoped that the splendid new building of the Young Men's Christian Association recently opened, situated as it is in such close proximity to

the Seminary buildings, will be a distinct advantage to the health of the Seminary student body. If it does not prove to be such, the fault will be ours.

The graduating class of 1916 consists of thirty-three men, the largest class leaving the Seminary since the year 1907. We believe that it is also a class of unusually high standards of excellence and promise.

The change from two to three terms, in the arrangement of the courses for the scholastic year, has proved wise and advantageous. The students do not pursue as many courses simultaneously as formerly, and do not have so many examinations at the close of any term, while the amount of ground covered is as great as ever. A chart of the revised curriculum was inserted in the annual catalogue of the Seminary for 1915-16, and has proved of value as presenting detailed information regarding matters of interest to the alumni and to prospective students. Further revision has been made during the current year. In the Biblical Department the prescribed courses have been lessened in number, and the electives have been systematized and enlarged. It is safe to say that this department has never been in so satisfactory a condition as to the arrangement of the courses as it will be during the coming Seminary year.

One of the main events of the year was the inauguration of President Barbour on Thursday, December 9, 1915. Fifty institutions of learning were represented by accredited delegates. Addresses were delivered by President Mullins, Dr. Galusha Anderson of the class of 1856, President King and Dean Mathews, with the inaugural address of President Barbour. Briefer addresses were given by the representatives of other educational institutions—Presidents Horr, Stewart, Searle and Rhees, Dean Jacobus, Professor Rogers and Dr. Thomas D. Anderson. Others participating were President Emeritus Strong, Dean Stewart, Professors Betteridge, Rauschenbusch, Moehlmann, Parsons, and Messrs. Paine and Hubbell. The exercises throughout were stately, spiritual, and worthy of so exceptional and significant an occasion.

The spirit of the entire Seminary body throughout the year has been all that could be desired. The work has been carried forward with keen zest and evident success. We have every reason to believe that He without whom all of our work is vain, has been present in the midst of us and that much which has been done has been in accordance with His will. Without His approval we have nothing to hope in the prosecution of our task.

THE BEGINNING OF A VIRILE PROFESSORSHIP



JUSTIN WROE NIXON, B. A.

ACTING-HOYT PROFESSOR OF THE HEBREW LANGUAGE AND LITERATURE.

When death summoned Professor Walter Robert Betteridge, the trustees immediately began the search for a worthy successor. Very soon the name of Justin Wroe Nixon emerged very conspicuously. At the annual meeting of the Board of Trustees, held on Tuesday, May 9, Mr. Nixon was unanimously elected to the Old Testament chair.

Reverend Nixon comes of sterling Baptist stock with the calling of the Christian ministry transmitted to him through a rare and gifted father. Mr. Nixon was born in Delphi, Indiana, February 23, 1886.

Completing the grammar school course at the age of twelve and the preparatory course at Doane Academy three years later, he entered Denison University in 1905 at the age of only fifteen years. His scholarly achievements at Denison are sufficiently attested by the honors he took in Latin and his election to membership in Phi Beta Kappa.

Entering Rochester Theological Seminary in the fall of 1905, his ability, versatility, and beautiful personality soon impressed themselves on faculty and students alike. He was one of the vigorous members of the Evangelistic and Mission Bands; his scholastic rank was high; his commencement oration is still remembered. During his residence at Rochester an intimate fellowship with Professor Betteridge developed, so that Mr. Nixon owes more to Dr. Betteridge as regards his personal, spiritual life and his methods of study than to any other man. During his entire senior year, by special vote of the faculty, Mr. Nixon was permitted to specialize in the Old Testament under the special supervision of Professor Betteridge.

In June, 1908, Mr. Nixon became Associate Pastor of Calvary Baptist Church of Minneapolis, with the care in particular of a mission of that church which had been organized in January of that same year and which was known as Judson Memorial Chapel. Seventeen months later, an independent church was organized and Mr. Nixon became its pastor. This church is situated in one of the most rapidly developing sections of Minneapolis, and the growth of the city is reflected in the growth of the church. The church has a membership of 330 and property valued at \$60,000. It is one of the most attractive fields in the middle west. The current year has been the most successful in its history as \$15,000 was raised upon this field and the church had a net gain of 68 in membership. The outstanding feature of the work has been the unusual proportion of men who have been attracted by the church and its ministry. Though numerous invitations to other fields have come to Mr. Nixon, he resisted all appeals until the imperative summons of his Alma Mater reached him.

Mr. Nixon is deeply interested in the ethical and religious side of the Old Testament problem, in the psychology of the prophetic consciousness, in the laws of religious evolution, in homiletic values. For years he has been studying the Old Testament books as successive cross-sections of a living and developing society. He is far more interested in the religious struggles and convictions of the shaping personalities of those days than in a variant in some marginal note in

the Talmud. He will keep the men of his classes in touch with the magnificent, throbbing denomination of which we are a part and will make all their work bear practically upon their careers as preachers. We anticipate a very significant contribution to the seminary's success in the coming of Mr. Nixon.

ANNIVERSARY EXERCISES

The Seniors were given a farewell reception on Friday evening, May 5th. Members of the student body, faculty, and friends of the seminary attended in large numbers. The social committee showed its homiletical skill by arranging a three-fold program. The first division consisted of addresses by President Barbour, Mr. Skinner and Mr. Percival of the Senior Class. The second part of the program was in charge of Mr. Elder who presented each Senior with an appropriate gift accompanied by some pointed remark which indicated that the Middlers had not failed to detect the vulnerable place in each Senior's armour. Music was furnished by the Seminary quartette and Mr. Thomas, while both Mr. Barnett and Mr. Johnson were at their best in the readings given. The reception concluded with a visit to the basement for a social time and light refreshments.

THE MISSIONARY SERMONS

The Reverend William Lipphardt, pastor of the Second German Baptist Church of New York City, admirably served as preacher of the annual missionary sermon before the German Department. His theme was "The Divine Gatherer" based on Isaiah 56:8.

The habit of collecting or gathering has always appealed to the human race with peculiar charm and fascination. The primitive savage takes pride in his collection of war trophies while the modern connoisseur finds increasing satisfaction in his treasures of art, books, antique furniture, which have been collected in all quarters of the earth. Too often this innocent habit of gathering degenerates into the mere base craving for the acquisition of wealth, with its disastrous effects upon reputation, character and destiny.

This characteristic of humanity can reasonably be considered also as a characteristic of the eternal God. He is a great gatherer of redeemed human souls. While present religious thought emphasizes the social gospel and the need of a Christianized reconstruction of society, there is grave danger that in this emphasis the salvation of the individual shall be overlooked. The sermon text speaks of God as the great gatherer of human souls and presents a two-fold encouragement to the missionary enterprise.

Consider, first, the successful gathering of the past. The story of the Old Testament, beginning with Noah and continuing down through the prophetic period is a record of God's endeavors to gather redeemed souls who would indeed constitute a redeemed society. In the New Testament this gathering process continues with greater intensity and more pronounced success. The work of the apostles, the experience of Pentecost, the missionary journeys of Paul are but different phases in this divine process which we describe to-day as the advance of Christianity. In subsequent Christian history, the spread of Christianity across the continent of Europe beginning with its conquest of the Roman Empire, the Reformation with its influence on evangelical Christianity, and finally the modern foreign missionary movement, beginning in America with Judson, are further evidences that there is a Divine Gatherer in the universe seeking after redeemed human souls. The rise of the German Baptist denomination from its humble beginnings is another conspicuous example. Present missionary statistics furnish a fitting and eloquent climax in this story of past successes on the part of the Divine Gatherer and furnish tremendous encouragement for the future.

Consider, secondly, the encouragement that comes in the promise of the text: "I will gather more." While this promise definitely assures further missionary success, the success nevertheless depends on our co-operation. Christianity grows through personal testimony and spreads only in so far as its followers personally assist the Divine Gatherer. We co-operate with God by entering missionary service at home or abroad and in such service proclaiming the redeeming gospel of Christ. The social gospel alone is utterly inadequate. The primary emphasis must still be placed on a gospel that redeems the individual lost in a world of sin. We co-operate by persuading others to enter that service and by supporting them with gifts and prayer. The highest physical, mental and spiritual qualifications are necessary in this important work.

Several considerations make clear the importance and urgency of this co-operation. These include the tremendous world need typified in the Macedonian call which came to Paul, and greatly intensified by reason of the present world situation; the desire and purpose of Christ as announced in the Great Commission; and the fact of universal brotherhood. The achievements of the past, the assurance of future success present the great encouragement to the missionary enterprise. Encouragement brings with it great responsibility and the fulfillment of this responsibility means a heavenly reward.

At the meeting of the Seminary Young Men's Christian Association on the evening of Sunday at the First Baptist Church, Mr. John D. Fetter, president of the student body, presided. Dr. Thomas Jefferson Villers of Detroit, Michigan, preached the annual sermon selecting as his theme, "The Hurry Call of Jesus," based on John 9:4. "While daylight lasts, we must be busy with the work of God: night comes, when no one can do any work."

In this sentence, one of the most solemn that ever fell from His lips, our Lord sets before us five things. First, a *mutual obligation*. "We must work." He was conscious of an inward compulsion. Necessity, He felt, was laid upon Him. The feeling of "must" was always tugging at His heart, and moving His will. In this case He was possessed by a threefold desire—to manifest God's beneficence; to remove man's blindness; and to express His own compassion. His dynamic therefore came from above, from around and from within.

Much of our work we approach from too low a level. We see affliction and want only from the human angle. We do not set ourselves to relieve them with the sense of a heavenly vocation. We are in danger of becoming so familiar with them as to miss their spiritual significance. But when we approach them with an impulse born from above, these commonplaces become tragic opportunities through which divine goodness may get itself revealed, human need obtain relief, and our own benevolent impulse find expression. The consciousness that we are laborers together with Christ transfigures even the monotonous round of our daily toil; working with Him the common task can never appear entirely commonplace. It will be a-quiver with a mysterious meaning. Zeal will replace languor and the passion to serve will dominate our life.

The second truth which these words of Jesus emphasizes is a *divine mission*, "The works of him that sent me." He was always conscious of having been sent by the Father. What the works were that He was sent to perform he has clearly told us. In the synagogue at Nazareth He declared that He was sent to evangelize the poor; to heal the broken-hearted; to emancipate the captive; to restore the blind; to liberate the bruised; and to proclaim Jehovah's acceptable year, His own great reign, prefigured by the Year of Jubilee when slaves were freed, debts remitted, and lost estates regained.

As the Father sent Him, so does He send us, to bear the same message, to do the same service, and to live the same life; to continue and complete the same ministry of evangelizing, healing, emancipating, enlightening and consoling; to hasten the same divine event that He sought, the world's jubilee, when all who are enslaved by creed or greed, by poverty or passion, shall be set free; when men everywhere shall forgive their debtors, as they expect God to forgive their debts; when the lost estates of purity and unselfishness shall be restored to manhood and womanhood; and when the whole world, which is now one neighborhood, shall be converted into one brotherhood.

A *limited opportunity*—that is a third thought which Jesus includes in this swift, burning sentence "while it is day." The shortness of our day is a truth which we all know and all forget. From time immemorial poets and prophets alike have vainly sought to impress us with our transiency. They have urged almost every conceivable figure,—a withering grass-blade, a moving shadow, a vanishing vapor. Jesus profoundly felt this. To Him life was but a short time-link that bound together two eternities, one out of which He had just come and the other into which He was soon going. Therefore He seized every passing moment and filled it full of service. As He passed by, He saw this blind man and wrought the works of God.

There is no time for us to waste, nor may we defer any kindness or helpful ministry. While it is day, we must speak a word in season to them that are weary. While it is day, we must feed the hearts that are ravenous for sympathy, whether among those of our own social level or down among the submerged strata, the butt ends of society, the pitiful wrecks of humanity. The love whose immediacy impelled Jesus, and ought to constrain us, never hesitates, never discriminates, and never fails. May this, then, be the spur that urges us on: Everything that love can do, while it is day.

"The night cometh." That—the *approaching night*—is the fourth thought which this freighted sentence bears. In a Syrian night there is something peculiarly weird and impressive. Down in the Jordan Valley late one afternoon I saw the full-orbed moon rising over the mountains of Moab, just as the sun was sinking above Mount Olivet. The western cloud-rack was drenched and saturated with fiery brightness; and when the sun's top rim was no longer visible the red glow above it was shot through and through with shafts of garnet. In the east higher and higher floated the moon. Myriads of stars kindled and burned. The radiant solemnity, as a softened light fell on land and sea, stirred many an impulse to prayer. The silence was broken by an occasional sigh of the wind, the piping of a black mole cricket, the bark of a far-away dog, or the blood-curdling cry of a jackal. It was night,—such a night as Jesus had often seen, and whose coming now reminded him that the twelve hours of His life day were nearly numbered.

Dr. Ben Jonson had inscribed on his watch these very words that the Son of Man here uses, "The night cometh;" so that whenever he inquired the time of his working day he might be warned of its brevity. Robert Murray McCheyne, who spurs us yet with his remembered name, sealed his letters with this seal—"The night cometh;" and Sidney Lanier, under the spell of this thought, wrote:

"Night comes behind,
I needs must hurry with the wind
And trim me best for sailing."

The final thought which Jesus here suggested is the *finished task*, "When no man can work." Nightfall ends many a toiler's work before it is finished. It was so with Catharine the Great, empress of Russia. When the darkness fell on her projects, she wailed: "I am an accumulation of broken ends." They carried Raphael into his studio and as he took a last look at the Transfiguration, he cried: "Alas! it will never be completed!" Cecil Rhodes, whose strenuous life closed with trying to carve an empire out of Africa for his queen, died with these words on his lips: "So much to do, so little done!" Jesus, when the night came, said: "Father, I have finished the work which thou gavest me to do."

If we merge our life in that of Christ and unite with Him in working the works of God, He will help us finish our appointed task. Our life will not be an accumulation of broken ends; it will have proportion and completeness. Our labor of love will be crowned with the beauty of the Lord, and the work of our hands He will establish.

THE THEOLOGICAL CONFERENCE

The Theological Conference, held in Alvah Strong Hall on Monday morning, was presided over by Professor Ernest W. Parsons. The address of the occasion was given by Professor Edgar Johnson Goodspeed, Ph. D., of the Divinity School of the University of Chicago, upon "Some Factors in the Making of the New Testament." Professor Goodspeed's reputation as an authority in the field of the New Testament canon was fully borne out by his candid and discriminating discussion, the real values of which are all too inadequately reflected in our brief abstract.

Following the illuminating address of Professor Goodspeed there was a valuable discussion, in a part of which further questions were raised and briefly answered by Professor Goodspeed. Rev. Arthur C. Baldwin, and Professors Meyer, Rauschenbusch, Cross and Silvernail participated in the discussion. The conference as a whole not only brought clearly to mind the difficulties which beset the student in this field, and the results likely to be attained, but also suggested the method by which the church of to-day may realize the values and surpass the limitations of the New Testament canon itself.

The rise of the New Testament as an authoritative collection of Christian scriptures presents problems of theological study of extraordinary interest and importance. It is, to begin with, a paradox. Christianity began as a conviction of inward divine guidance, not as a religion of a book, not even of the Jewish Bible. In a century and a half Christians were looking for such guidance to a group of books, with which their inward intuitions must agree. How did this come about?

The causes of the rise of the New Testament may be briefly stated. The principal one was of course the authority of Jesus. A second was the authority of his apostles as it was developed in the experience of the early church. A third was the Jewish Bible, which was at once the chief precedent and the chief obstacle to the formation of a Christian scripture. A fourth and precipitating cause was the conflict with the second century sects.

From these familiar and important elements in the making of the New Testament we may turn to deal with some less conspicuous yet not less real factors in its creation.

While rival mystery cults of its day seem to have had little or no literature, Christianity very early began to express itself in letters and books. The wealth and variety of this continue to surprise the student of early Christian writings. The leading figure in this was Paul, to whom in a great measure this early Christian tendency is due.

Not only did Paul write numerous letters and so stimulate the churches

and their leaders in that direction but some of his letters were preserved. No doubt many of them were lost. The extant letters give proof of this if any were needed. But when it is remembered that Paul did not design his letters for preservation much less for canonization, but only to serve an immediate purpose in the life of the churches it becomes noteworthy that ten or twelve of them did actually survive. Various causes entered into this. After his martyrdom of course what was still in existence from his pen would naturally be prized and kept.

Not only were some of Paul's letters preserved, they very early began to be gathered into small local collections of three or four. Out of these emerged at length the first corpus of Paul's letters, including perhaps ten of them. Where and when was this done? Was it the work of Marcion?

A group of letters from a Christian leader begins the book of Revelation. Was this idea new, or did the prophet of John use this vehicle for his teaching in part because he knew a collection of Paul's letters? Paul too had written, as the Muratorian writer saw, to seven churches. Early in the second century the Christians of Philippi exerted themselves to secure from Polycarp at Smyrna a collection of Ignatius' letters. They would surely do as much for Paul, or rather they had probably done it for him, and that was why they were now proposing to do it for Ignatius. It is instructive to note that both Ignatius and Polycarp speak of Paul as a letter writer, and know a collection of several letters of his.

Two striking pieces of editorial work occur in the Pauline corpus as it has come down to us. One is the naming of Ephesians. The other is the appending to Romans of a short personal letter of recommendation which can hardly have been addressed to Rome. Both these touches are most naturally understood as having been made by Ephesian hands. The Ephesians disapproved of Laodicea, as Revelation shows, and may easily in the spirit of the seventh letter of the Revelation have expunged the name of the apostate Laodicean church from a place of honor at the head of a letter from Paul. And where but in Ephesus would the little letter at the end of Romans have been preserved, for to Ephesus it almost certainly was written?

The probability of this is greatly enhanced if we examine the Fourfold Gospel. Here again it would be clearly in the interest of the Ephesian leaders to unite rival local gospels with their new Gospel of John in order to win for that gospel a hearing and if possible approval from the churches of the East and West. Rome had Mark and in the early years of the second century Peter was being claimed as the authority for its statements, as Papias, Justin and II Peter show. Matthew probably originated in Antioch; certainly it was known there by the time of Ignatius, ca. 110. Luke was probably written in the middle region, Greece. To win for the new gospel the place of transforming influence they coveted for it, the Ephesian leaders might very naturally put it forth, in a second edition as it were, along with its leading competitors.

But does anything in the Fourfold Gospel confirm this hazardous conjecture? Two conspicuous things may be mentioned. One of the problems of the Fourth Gospel is the Epilogue. This may be very naturally understood as an addition made to the Gospel of John at the time when it was put forth

as part of the Fourfold Gospel. No more natural occasion for such an addition can be suggested, and the contents of the addition accord with this occasion, for they relate either to the conciliation of the partisans of the rival gospels or the reinforcement of the authority of the Beloved Disciple. The closing verse of the gospel becomes doubly significant if it was written to stand at the end of such a Fourfold Gospel.

Similarly, the Long Conclusion to Mark is best understood as appended to that fragmentary gospel to make it appear complete in the new collection. No one would wish to include an imperfect gospel in such a collection. Yet it must be included for it is the gospel of the Roman church and behind it stands the great figure of Peter the apostle. A harmonistic and conciliatory purpose lies back of the composition of this conclusion too, and its writer shows acquaintance with the Book of Acts and the Gospels of Luke and John.

To Ephesus then and not to Marcion belongs the making of the Pauline corpus and to the same diligent hands is due the framing of the Fourfold Gospel. Ephesus did not indeed go on to the making of the New Testament but the most important contributions made to it we owe in all probability to Ephesian hands.

PRESENTATION OF THE WORK OF THE SEMINARY

The afternoon session on Monday witnessed an innovation for the Seminary's anniversaries. The public examination of other years gave place to a presentation of the work of the Seminary by members of the Faculty and of the Student Body. Professor Moehlmann presented the work of the Biblical Group setting forth the great expansion in biblical studies which has marked the last generation and laying emphasis on the practical constructive aim of the work of this Group. Professor Rauschenbusch was the spokesman for the Historical Group and expressed in an exceedingly clear manner the aim and method of the men who give instruction in this field. Here again scientific investigation walks hand in hand with practical purpose and efficiency. Professor Cross, representing the Systematic Theology Group, gave a most interesting and lucid explanation of the attitude and endeavor of the theologian. The audience felt the reverent candor and fearless faith of the men who are thinking God's thoughts. The work of the Practical Group was presented by Professor Stewart who emphasized the clinical character of many of the courses in Homiletics and the large amount of private instruction and criticism given to students in making sermons and sermon plans. This method of individual instruction obtains largely in the work of Public Speaking

also. Courses in Christian Ethics, Sociology, and Pastoral Theology are also given with the eye constantly on the aim of helping the students to efficient service in the ministry.

Mr. J. D. W. Fetter set before his hearers in excellent style the religious work carried on by the students. Mr. R. E. Barnett told of the value of the associations of Seminary life. Mr. L. J. Snow spoke of the equipment of the Seminary for physical development and of the Library and its use, and Mr. R. J. Wynne discussed the religious and theological problems of Seminary life and the attitude of the students toward them. In the entire presentation the note of practical efficiency for Christian service was dominant. Opportunity was offered for discussion and many questions were asked of the members of the Faculty who had spoken.

President Barbour in the closing address drew attention to the fervent religious life of the Seminary and to the spirit of devotion and faith which characterize all its activities.

PROFESSOR MOEHLMANN:

One may not appreciate the present task and method of biblical investigation without comparing the equipment of yesterday with the equipment of to-day. Then there was no adequate text, dictionary, lexicon or grammar of the Bible. To-day it is difficult for one person to master a single phase of biblical study. To understand this stupendous transformation, compare the curriculum of our Seminary of three decades ago with the curriculum of to-day. Then the entire course of studies covered scarcely six pages. All the courses of the biblical group could have been printed on one page. This year's catalogue devotes twenty-three pages to a description of the curriculum, and the biblical group makes use of ten pages. Then the student gave attention to Hebrew grammar, introduction to the Old Testament, the geography and ethnography of the Old Testament, to New Testament grammar, exegesis, introduction, life of Christ, life of Paul and Romans. To-day the student is offered a survey of the literature, history, and religion of Israel from the earliest times to the Maccabean period, and in the New Testament, in addition to all the required courses, may study Jewish eschatology and the New Testament apocalypse, Johannine theology, Hellenism and early Christianity, the History of Interpretation and Criticism, the Teachings of Jesus, Christology, and Johannine Criticism, making a total in the biblical group of over forty courses.

One New Testament enthusiast regards the following as a fair estimate of the preparation necessary for New Testament study. Inasmuch as the New Testament was written in Greek, the student must become acquainted with papyrology and the Greek and Latin literature of that age. Since the New Testament is a Christian book, he should specialize in Christian literature to

at least the time of Eusebius. Since the New Testament was written by converts from Judaism, he should familiarize himself with the canonical, apocalyptic, Hellenistic and Talmudic Jewish literature. Finally, since the New Testament is an oriental book, no one may comprehend it without some knowledge of cuneiform, of Syriac, of Aramaic and Egyptian dialects, and of Arabic.

Consider, too, how much more the modern student may know about the etymology and semasiology of words. According to a recent scientific estimate the cost of the preliminary work necessary for the production of a complete Greek thesaurus—such a dictionary as would represent the result of all investigation carried on thus far—exceeds two million dollars. This work would contain 120 volumes and retail at some fourteen thousand dollars. There are over 4,000 manuscripts available for the construction of the original text of the New Testament. Volumes have been published on the papyri. Compare the dictionaries of 1850 with such an achievement as the lexicon of Brown-Driver-Briggs. The New Testament scholar must include at least the Apostolic Fathers and the Early Apologists in his source material. Even such a rapid survey as this indicates the vast sweep of present day biblical study.

The method of study has changed. Only a few years ago all courses were prescribed. Every one took his allopathic dose of Hebrew and of Greek. The schedule of hours was then a very simple affair. To-day seminaries must provide for elementary Greek. Hebrew is now an elective and its omission is no longer penalized. Greek is required for the degree but not for graduation. Then the work was done on the basis of the Hebrew and Greek. A good linguist had a fairly comfortable time. To-day such study is regarded as only the beginning of the investigation. No instructor of to-day could afford to spend his precious time on the slant of the accent. He would look up to find his class gone. Word study, grammatical exegesis, and interpretation of small sections have surrendered to historical survey, genetic study, the nexus of cause and effect, the consideration of the psychology of a situation. The same amount of time cannot be given to the study of language as formerly. It is far more important that our graduates should be informed about the history, literature, and religion of Israel, about the thought of Jesus and of Paul, about the development of the primitive church than to be able to write the first chapter in Genesis in the Hebrew. Much of the work is done on the basis of the English text, although the study of Hebrew and Greek is encouraged. The lecture method is largely employed. But reviews, assigned reading, analyses, essays, secure the necessary co-operation on the part of the student. The seminar method which develops the constructive ability of the student has also been used and will be emphasized in the years to come.

Our primary aim is to prepare the minister to study the Bible in a constructive way, to produce independent, fearless, reverent, balanced interpreters. This implies acquaintance with the historical method of study. This method yields dependable results, has come to stay, and must be employed by all who would know the truth. Hence our work begins, to take the New Testament as an illustration, with the history of the New Testament. This survey enables the student to understand just how our Bible attained its present form. Another preparatory study is concerned with the history of New Testament times and

examines the background of the New Testament period in order that the New Testament itself may be comprehended. The required course in Introduction considers the synoptic problem, Acts, and the General Epistles. Inasmuch as interest in exegesis is at zero and the busy modern minister is inclined to be satisfied with one translation, one view, one interpretation, we seek to cultivate an abiding interest in thorough interpretation by requiring the consideration of the Corinthian Correspondence. No modern minister can afford to be ignorant of the principal problems in the life of Jesus or the thought of Paul, and hence we also prescribe these courses.

Our investigation were futile, if we stopped with this more technical and critical work. Rochester's ideal is to demonstrate the practical value of the historical method. We have no intention of offering weary and barren courses in introduction or of causing intellectual religious nightmare with an enumeration of problems. The minister's relation to the Bible is very practical. His task is to make the Bible serviceable in the development of religious personality to-day. Hungry souls must be offered bread not stones. In the care of souls, in religious education with its ever increasing demands, and in the pulpit, the minister must employ the Bible. Our ultimate quest is to ascertain the value of these writings for the religious and ethical life of to-day. As some one has put it, the task of the ministry is to "transform life according to the norm of the gospel by worthy means." Any study of the New Testament which does not enable the minister to do this to some extent fails.

The Bible is an historical product, a book in which men of the past speak to their contemporaries concerning God. The Bible is a monument to religious experience, to the struggles and conflicts of the great shaping religious personalities of other days. Our task is not done until we have discovered how Isaiah and Jeremiah and Paul reached their conclusions concerning God. We substitute for the dogmatic and stereotyped view of other times a living, genetic approach. In a word, our aim is to study the Bible from the angle of developing personality. Paul is of far greater importance than his view.

If at the end of the course the student has absorbed the spirit of the New Testament, we regard our effort as well directed. We are well aware that there will always be debate as to this and that in the New Testament and the Old Testament. Everything is not clear in introduction. The textual problem is not settled. We still have the Pentateuchal question with us. The synoptic problem will remain. And because the minister must bring the Bible and life together, he must be familiar with both. His conclusions must be genuine. But patient, relentless, discriminating toil combined with religious sincerity and devoutness enable him to conquer the Bible inch by inch and then it is that he feels its warmth and its strength.

Thus the present study of the Bible at Rochester conforms to the spirit transmitted from a worthy past, is progressive and reverent, seeks to develop not emaciated scholars but live prophets.

PROFESSOR RAUSCHENBUSCH :

All branches of knowledge which deal with human life have become historical in their method of investigation and teaching. This is a characteristic of modern intellectual life which distinguishes it from all former times. Instead of evolving our systematized knowledge from our inner consciousness, we try to understand how things have actually come about in the world, and base our conclusions on that. This is the humbler and more religious way. For God speaks through facts and events, and when we study history, we listen to God.

The Old and New Testaments comprise the fundamental historical documents of Christianity. Their exegesis is historical work. In these departments our students are taught how to read ancient writings, how to reconstruct the conditions under which they were written, and how to interpret faithfully the thought-world of the writers.

The Historical Group of studies takes up the historical work where the Biblical Group ends its labor. Nearly nineteen hundred years of religious history are our province. It is an interesting demonstration how completely the history contained in the Bible has monopolized our interest, that the two Biblical departments offer 43 courses, and the historical department only eleven.

Only a minority of our students have had a good course on medieval or Reformation history in college. In some cases their college work has given them only meagre historical information and no historical habit of mind.

From the mass of historical material we have to make a selection and restrict the field. Our selection is dictated partly by scientific, partly by practical considerations. Our required courses deal with the great epochs and changes which a man must understand if he is to understand the nature of modern Christianity at all. The elective courses are more designed to supply the immediately useful information.

We begin with the history of Primitive Christianity, from A. D. 30 to about 140, covering the time of the apostles and the next generation or two, during which Christianity cut loose from Judaism, and developed its worship, its organization, and its morality, still under the fresh impulses of Hebrew religion, the gospel of Jesus, and the inspirational life. This course is given by Prof. Moehlmann to the Juniors, and is one of the most important of all.

The Middle class has three prescribed courses with me. The first of these shows how Christianity adjusted itself to the Graeco-Roman world and its ruling ideas, and developed that great institution of sacramental salvation and dogmatic teaching which we call the Catholic Church. The second course describes how Christianity was adopted as the official religion of the Roman Empire, and became the dominating spiritual force of ancient civilization as long as the Empire still lasted. The third course explains the break-down of the old civilization through the Teutonic and Mohammedan invasions, the spread of Christianity among the Teutonic peoples and the development of the peculiar civilization of the Middle Ages in which the Church dominated the whole of life.

In the Senior year two required courses are given, setting forth how the great

edifice of the Roman Catholic Church was broken up in the Reformation, new church organizations and a new type of theology and religion were created, and social changes were inaugurated which resulted in modern life.

A number of practical courses supplement these required courses.

Professor Robins gives the Juniors a detailed study of Christian missions. On account of its great importance this course is required. He also offers a seminar to Seniors and Middlers selected by him, on the political and social movements which are creating the new East. This brings history down to date.

I offer an elective on American Christianity, which is designed to inform students how the European types of church life were planted on this continent and gradually modified by the spiritual climate of America. The leading denominational groups are studied in detail.

Since Baptists have a special historical mission to usher in the day-light on the subject of baptism, a course on the history of baptism has been offered. Since we also hold a special commission to cleanse the Christian faith of superstition, a brief course has occasionally been given on the shady side of religion, on the growth of religious legends, on the rise of the cult of the Virgin Mary, and on the history of Satanology. It has now been decreed that these somewhat heterogeneous subjects are to be united in a single three hour elective course. I hope neither the virgin nor the devil will be damaged by this proximity. Satan has long been acquainted with baptism, for one of its chief purposes has been to exorcize him and his minions.

Finally, I have just completed a course on the History of Social Redemption, which traversed Christian history from a new point of view. It sought to show how the hope of a social redemption of the race on earth in the Kingdom of God originated in Christianity; how it was long submerged, and has reappeared in the modern world.

The students do extensive collateral reading in connection with the courses, and report on it. During the Middle year each student writes a paper on a subject assigned. This is carefully read by the professor and privately discussed with the writer. This work calls for detailed study on one historical topic and for a piece of constructive writing.

The historical group cannot vie with some other studies in immediate service-ability for the minister's professional work. But history interprets life, the world we live in, the spiritual forces we have to handle. It gives a wider perspective to our personal tasks, and saves us from clerical narrowness, which has often been a temptation of the highest of all professions.

PROFESSOR CROSS:

Theology is often used synonymously with *doctrine*, but more properly it is to be distinguished from doctrine, as the process is distinguished from the product. A man's theology is his way of thinking on religious subjects; his doctrines are propositions which set forth the results of his thinking. The attitude of mind in the two cases differs somewhat. In our theology we *enquire* and never reach a full end, for the solution of one problem always leads

to another. In doctrine we *assert* and bring a course of investigation to a conclusion that seems to be established and to satisfy. Theology and doctrine may differ greatly in range also. Theology ranges broadly and is ever reaching out for something new, while doctrine marks a limitation. The genuine theologian, who thinks widely, may have but few doctrines just because of his deep insight, while the dogmatist may have a long creed just because he thinks but little.

While theology and doctrine are closely related, the former is the more important. There are people who believe otherwise just as there are people in the economic realm who are content to know what wealth a man may have and how he spends it, but the more conscientious people are those who say that the most important question is, How did he obtain his wealth? The essential thing about our doctrines is that we arrive at them by a proper road. It is not the end that sanctifies the means, but the means that sanctifies the end.

A man's theology—if he be not a mere parrot repeating things he hears but understands not—is always individualistic, that is, it is his own. The characteristics of his mind in all the regions of its action will appear in his theology, for all his thinking is unified and reaches its climax there. At the same time, since he does not live alone, he does not think alone. His type of thought will bear more or less deeply the stamp of the age and the land in which he lives. This makes it possible for us to speak of some characteristics of a present-day American theology.

1. Present theology stands in contrast with the past by its *clearer consciousness of the nature and demands of its task and the limitations of its possibilities*. The world of our knowledge and experience has greatly grown of late and a man's theology is concerned with it all. A doctrine of religion is confronted with the doctrines of the vast array of the sciences which have made a place for themselves in our modern life and before a theologian can pronounce on any of the great questions that claim solution he must adjust himself to them all. Our problems have grown in magnitude and in difficulty. Inherited solutions will not do, as everybody is beginning to see.

Consequently theology is becoming more modest. She is more cautious in arriving at her dogmas and more inclined to a kindly judgment of opposing views. For theology attempts to be scientific in its treatment of the facts that pertain to the religious realm and its limitations are like those of other sciences. It can make no claims to superiority or to special privileges—no immunity from the rules of debate, no sources of information that are inaccessible to other sciences, no special protection from error in its operations and no claim to finality in its conclusions. There is no standard theology, ancient or modern, but the theology of every thinker must ever be subject to revision and correction at the hands of the thinkers who come after him.

But if theology in seeking to be scientific shares the limitations of science it also shares the strength of science. The strength of science lies in its faithfulness to the facts, to the realities which confront it. It wins thereby the confidence of the lover of reality. Men of science have often discounted theology because it seemed to claim a knowledge that was not to be subjected to the tests that are applied to common science. Present-day theology is over-

coming this antipathy because it asks no favors and claims no exemption from the laws that govern all knowledge and because it never closes the door to an enquirer but cherishes the value of all the realities that come to light. Theology has now a conscience for the sacredness of fact.

2. Theology has now a *clear view of the nature of the materials with which it deals*. Unlike the theology of earlier times, it has learned that it cannot be based on doctrines of reason or authority externally or supernaturally given; it does not attempt to fly in mid-heaven and thereby keep clear of the common errors and faults of this poor world of men and things. Nature is no longer an unholy and profane thing but it is to be interrogated with respect. Theology now seeks to dwell among men on the earth. It strives to become acquainted with their inmost lives and does not dread the contagion. Facts, the hard facts of common life, are precious to it and the more natural they seem to be the more valuable they are for its purposes. It discovers the lofty in the lowly, the heavenly in the earthly, the eternal in the temporal, the supernatural in the natural, the divine in the human.

The materials of theology are, first of all, human experiences. It turns to the inner life, the self-conscious life, of men first of all and seeks to know what is there. It is, of course, the religious experiences of men that claim full attention. It is interested in the religious experiences of *all* men and with *all* their religious experiences. At the same time it seeks to discover those religious experiences of men which have shown themselves to be the most valuable. For this reason Christian theology turns to the religious experiences of Christians with particular interest. That is to say, it takes the Christian scriptures, Christian confessions of faith, Christian ceremonies, customs and organizations that have come down to us from the past and tries to see the character of the inner life of experience that lay behind them. It wants to know the feelings and desires, the ideas and beliefs, the ambitions and purposes, the faith, hope and love that were their well-spring. At the same time it turns with equal regard to the experiences of the living. These are not put on a lower pedestal but are treated as sacredly as the experiences that are exhibited in doctrines and institutions hoary with age. In this way it seeks to know what exactly the Christian life is.

It does not stop at the Christian experience but goes onward to discover the character of the religious life that comes to expression in other human religions. Modern theology is thoroughly humanistic. It seeks to know God and to interpret his ways, first of all, by discovering his ways in the souls of men. Neither does it stop here, but pushes out into all the many fields of knowledge open to men. The discoveries that have been made in all the realms of investigation open to men are of great interest to theology. Secular science, so-called, has become sacred. For the whole universe is the realm of human life and all its secrets when they are unveiled reveal something of the meaning of our inner religious experiences. We begin to see, I hope, something of the magnitude of the modern theologian's task.

3. Theology is particularly *conscientious as respects its methods of procedure*. In the allotted time it is not possible for me to say more than a few superficial things on this difficult subject. The method of any science is like the method

of an art or any industry—you can only learn it by practising it. Men learn how to dig by digging, and they learn how to theologize only by theologizing. Nevertheless something may be said profitably in the short time at my disposal.

In the first place, theology begins with *experimental observation*, that is, it attempts at the outset to discover the actual religious experiences that come to men everywhere. The physical sciences proceed by observation and experiment. In religious matters we do not feel at liberty to experiment with people, either with ourselves or others, for life is too sacred for that. But just because life is sacred we do view the inner life of men with the greatest veneration. In theological investigation, therefore, we begin as I have already indicated with the enquiry, what is the religious life that people are actually living? We try to discern the character of what is actually occurring in the bosoms of men when they pass through those experiences which we call the moral or religious.

We do this, not as merely external or disinterested observers. For the modern theologian approaches his study as a consciously religious man himself. He thinks of the religious life of men, not as something foreign to him, but as the very life he is living and as the life he desires to live most perfectly. The Christian theologian to-day begins his theology as consciously Christian. He is not one who looks upon Christianity from without but he looks upon it from within, for none but the Christian can understand Christianity. He asks, therefore, What is the ultimate meaning of this religious life which I and other Christians are living?

He takes the religious life as something given within the human consciousness and proceeds to unfold its meaning and worth. And as he begins with personal experience, so he ever goes back to personal experience, as a touchstone by which to test his conclusions.

In the second place, the method of theology is *historical*. This is partly because of its reverence for fact and partly because it sees that the facts of the religious life are never static but always in movement. The experience of the individual man is not the same to-day as it was yesterday and it will be different again to-morrow. The religious experiences of the present generation of Christians are not the same as that of the last generation, and the experiences of the coming generation will again be different. Faith passes through changes from day to day and from age to age. But the difference or the change is not absolute. There is a continuity, a permanence throughout the changes. The life of to-day grows out of the life of yesterday and moves on forward to make the life of to-morrow. It is so also as we pass from generation to generation. In other words, the religious life is always in evolution.

The theology of to-day appreciates this and gladly conforms to the facts. If theology is to be true to life, if it is to interpret experience, then it must move forward with life. The theology of to-day has something further to deal with than the theology of yesterday and, if faithful to its purpose, it must also be in evolution. It must be as progressive as the life with which it is united or it ceases to be of genuine service to religious men and hinders them instead of helping. Thus theology views with awe the movements of the religious spirit through time, and traces with joy the unfoldings of faith

from its embryonic beginnings to its highest types. The doctrines it presents will show a corresponding movement from the lower to the higher, from the true to the more true. The theology of to-day proves true to the faith of our fathers when it transcends that faith and enables men to hold a higher faith intelligently.

In the third place, the method of theology is *comparative*. Nothing is truly known except by similarity and contrast. If the Christianity of the present day is to be truly understood, if we are to give to every man that asks us a reason for the faith that is in us, we must compare the various types of Christianity and discover which of them is the highest. To that highest type of Christianity we then give our attention in order to show what is the nature of the true Christianity. We must also proceed to make a comparison between the Christian faith and other religions. This is done, not in order to show that our religion is true and the others false, but in order to relate our religion positively to others. We wish to learn whatever we may from these other faiths in order that we may understand more fully the manner of God's revelation of himself to men. In this way we may hope to understand more fully the meaning of his revelation of himself in Jesus Christ. In this way also we as missionaries may understand the way in which the believer in another faith may find his way to ours.

In saying that the method of theology is the comparative method we are saying that it is *critical*. It undertakes the high responsibility of passing judgment on all the materials that come before it and of estimating their true worth. There can be no true faith and no true knowledge without criticism, for the simplest faith and the crudest knowledge involve some exercise of the critical faculty. Both the highest religion and the highest knowledge will be the most keenly critical, because it is the most keenly conscientious. In saying that theology is critical I mean more than that it is critical of documents and discussions and traditions in order to get at the facts. I mean also that it is critical of the inner religious life that men experience. It is critical of the inner life of non-Christian religions and it is equally critical of the inner life of the Christian religion. The Christian theologian will be most keenly critical of his own faith in order that he may discern between its essential and abiding character and its temporary features. He wants to know clearly what it is to him to be a Christian. For a similar reason he will be keenly critical of the inner life of all Christians, whether it is found in the Bible or outside of the Bible. It is this religious criticism that is so profoundly important, the lower criticism and the higher criticism being only preparatory to it. This religious criticism has always been pursued by theologians and in fact by all believers, but often almost unconsciously. The theology of the present day follows this criticism consciously and according to definite principles, and for that reason its critical work is likely to be done more carefully and consistently than was possible at an earlier time.

In the fourth place, the method of present theology is frankly *speculative*. Theology has always been speculative but has not always admitted it. All the great doctrines which have come down to us, without exception, have been developed by means of speculation. But when the doctrine has once been

built up the churchmen have put away the memory of the speculation as builders take down the scaffolding when they have built a chimney, so that the passer-by might suppose that there never had been any scaffolding. Too often the theologians have professed that their doctrines have been directly revealed and have never been dependent on human thinking, but the historian has taken away the veil from our eyes and we can now see that all doctrines have come through speculation because they have all arisen through theology and theology is always in the end speculative. The modern theologian is aware that he speculates and that all his doctrines must bear the stamp of fallibility because the best of human thinking is always fallible. But this is just another way of saying that we must always be seeking a further knowledge, we must always be pushing out further into this great universe of God that we may know it more fully and live our lives in it more perfectly.

4. This brings me to the final characteristic of present theology. The theology of the present day is *consciously practical in its aim*. Now, it is true that theology has always been in a sense practical. Very often, however, the practical aim in view has been dogmatical or political or ecclesiastical. Most of the great creeds bear the marks of some such purpose and to the historian they bear the evidences of party management and compromise. The theology that built them up had this practical aim. But when I say that modern theology is practical in aim I mean a different sort of practice. I mean that theology—and the doctrine that it produces—is controlled by the conscious aim of enabling men to fulfil the purpose of a moral and religious life. We theologize because we have to live. We wish to live well, for God and man. To live well men must live intelligently and not merely by impulse. In order to live truly men must have a true view of the meaning and end of life, they must think out their way. Theology attempts to help them.

To particularize a little—if by our faith in Christ we are conscious of having entered upon a higher life than before this faith came to us, then it becomes important that we should understand what this higher life means. We want to live it all the way through. It has to be lived in relation to our fellowmen and it has to be lived in the midst of this great mysterious universe. How sorely we need enlightenment if our faith is to be carried through the whole of life! Christian theology is an attempt to fulfil the Christian faith by showing the meaning life has for the Christian. Its task will never be completed because no limits can be set to the future, but it can keep working at its task, as life progresses, in order that life may go on rightly. Theology to-day aims, not at building up a body of doctrine or a state or a church as an end in itself, but it aims at building up men in a holy life of faith. It begins with a faith crude and simple and it seeks to lead to a faith that is high and comprehensive.

DEAN STEWART:

In the catalogue twenty-one courses are offered in the Practical Group. Of these sixteen are prescribed, and five are elective. Five of them are in the Department of Homiletics, four in Religious Education and Missions, seven in

Christian Ethics and Pastoral Theology, five in Elocution and Oratory. These courses take the minister out of his study and away from his books, and put him before the people and among the people to see what he can actually do as a servant of God and an ambassador of Christ. This practical end is kept in view in all the work of the Seminary. We strive to make scholars, we strive to make preachers, but our supreme business is to send out men who can really do the work of God among the people. The minister, as such, is a means to an end; the truth itself is a means to an end; the end is the people and the bringing of God to them and of them to God. Beside the courses in the Practical Group proper much material is given in the other groups which is designed for directly practical use. In the Old Testament department a course is given on "The Social Teachings of the Old Testament"; in the New Testament department there is a course on "The Social Teachings of the New Testament." Professor Moehlmann gave a course last autumn in the practical interpretation of the Epistle to the Hebrews. The aim of the study was to show how homiletical results may be secured on the background of the historical method. This practical emphasis is now to be magnified in both the Old Testament and the New Testament department. In the department of Church History there is a course on "The History of Social Redemption," and all along in this department there are incidental discussions of social conditions and human life in the past which act as an interpretation of life to-day and help men to take hold of their work wisely. In the department of Systematic Theology there is a course on "The Christian Doctrine of Salvation in relation to the Community Life and Cosmic Existence." In no department is the idea forgotten that these men who are students now are to go forth among their fellow men to do the work of God.

Coming now to the Practical Group, in the department of Homiletics the professor has met the Middlers two hours a week throughout the year in the work of the Preparation and Delivery of Sermons. They have gone with care into the structure of the sermon and the elements of its effective presentation, together with the question of the factors which must be present in the life of the preacher if he is to be a worthy messenger of the evangel. Each member of the Middle class has presented before the class the plan of a sermon. This has been given class criticism. The plan has then been left with the professor for detailed examination, and the members of the class have met the professor individually for conference regarding their plans. In many cases the revised plan has been presented before the class. Each member of the Middle class has also preached during the year a sermon from manuscript, which has been criticized in the class-room by members of the class, and has then been dealt with by the professor in detailed examination and criticism, followed by individual conference with each student.

In the first term of the year now ending the professor met the Senior class one hour a week in a course in "Modern Discipleship," in which the great fundamentals of Christian truth were studied and discussed, with a view to the application of these truths to the presentation of the minister's message. During the second term the professor met the Seniors one hour a week in a course on "Evangelism" in which the principles and practice of personal, pastoral, and

vocational evangelism were set forth and discussed. Each member of the Senior class, as is the custom of the Seminary, preached a sermon, without manuscript. These Senior preaching services are held in the chapel and are attended by the Student Body and by any others who may choose to come. These sermons, which are expected to be written in full, but to be preached without manuscript, are examined and criticized by the professor, and each member of the class has private conference with the professor regarding his sermon. The professors of Pastoral Theology and of Elocution join with the professor of Homiletics in the public criticism. The professor of Elocution also participates in the public criticism of the Middle class sermons. Hereafter, according to the judgment of the Faculty, instruction in Homiletics will be begun in the Junior year, and a course on "Modern Preachers" will be added to the work of the Middlers. In the work of this department of Homiletics I would call special attention to the amount of criticism of plans and sermons which is carried on, alike publicly before the class, and in private by the professor as he meets each man alone. This work is invaluable for the purposes of the department.

In the department of Religious Education and Missions there are four courses—three in the field of Religious Education and one in that of Missions, which belong in the Practical Group of studies. The required course in Religious Education will hereafter be called the "Principles of Religious Education. This course involves, first, the orientation of the student in the general theory of education as developed during the modern period; secondly, a genetic study of the development of childhood and youth, with a special emphasis upon growth in religion; and, thirdly, a general consideration of the method of religious education. In this course the lecture method is pursued. At the same time the required readings bring the student into first-hand acquaintance with the best literature on the subject, while he is assigned a biographical or autobiographical interpretation of religious experience which shall enable him to apply the insight won through his study of the genetic development of childhood and youth.

The two elective courses in Religious Education are given in alternate years. In the first of these, "The Modern Sunday School," the student traces the rise of the Sunday School and the problems which emerged in the course of its development as an institution; he becomes acquainted with the standards of the Modern Sunday School, its organization and methods; and he surveys the materials of instruction, particularly the various series of graded lessons now available. His required reading brings him into touch with the best literature upon the subjects under consideration, and, in addition, each student is assigned special observation work for study and criticism—work which leads him into contact with the more progressive Sunday Schools of the city, as far as it is possible.

The course in "Adolescence and the Religious Life" is a detailed study of the adolescent period, with special reference to its religious opportunity. The course involves a consideration of the interests, types of activity, social organizations, play-life, vocational and religious problems of adolescence. Emphasis is placed upon methods of work with adolescents in education, recreation, and religion. In addition to a free use of the literature upon the subject, students

are required to do observation work in connection with institutions and organizations in Rochester which are maintained in the interests of adolescents, especially the Brick Church Institute, the churches which have institutional features, the Y. M. C. A., and the Boy Scouts.

The one Mission course falling in the Practical Group is an elective course in the "Theory and Practice of Missions." In addition to a consideration of certain typical Mission Fields, the departments of Missionary activity, and the chief problems of comity and administration, the course deals in detail with the relation of the pastor to the missionary enterprise and the question of a missionary policy for the home church. In connection with this course students are required to frame such a policy as will develop the resources of the average church. A large use of the best literature on Missionary method and apologetic is involved in the course.

In this statement I have shown just what practical needs the professor is endeavoring to meet in these two fields of Religious Education and Missions by direct courses. All the other work in the department has a real but more indirect relation to the same problems.

In the Department of Christian Ethics (including Sociology) and Pastoral Theology, there are six courses belonging to the Practical Group, of which five are prescribed. In these studies the work falls into three divisions, viz., Personal Ethical Life; Social Problems; Pastoral Duties and Leadership. The first of these divisions fixes attention upon the individual man and the making of his character according to the principles of Christ. The second division looks out upon human society and makes a study of some of its problems from the ethical point of view, especially as these problems exist in the American Republic. The third division has to do with the Christian pastor and considers him as leader of the worship of the people, as a shepherd and friend going among the people, and as a leader and administrator of the activities of the church. The course in the Ethics of the Personal Life is given to the Juniors in the first term of the year. To the same class in the second term is given a course in such social problems as Immigration, the Negro, the Problem of Strong Drink, Charities and Correction, Child Labor, the Social Evil. An elective course in Criminology and Penology is open to all the years. To the Seniors in the second term is given a course on the Family, the State, the Church—as ethical institutions, and on the Industrial Order. It is not possible in the time to make an exhaustive study of any of these subjects, but enough is done to open up every one of them to the mind of the student, and to make him feel just what sort of questions he will meet, just what sort of environment he will find surrounding him as he sets forth to do the work of a servant of Jesus Christ. To the Seniors, in the last term of their course in the Seminary, the professor has given for the year now closing four hours a week. Ten hours were given to a study of Hymnology and to the place of singing in religious worship, and the balance of the time was given to what is known as Pastoral Theology. In Pastoral Theology marked emphasis is placed upon such subjects as Congregational Worship, Public Prayer, the Prayer Meeting, the administration of ordinances and ceremonies, Pastoral Visitation. It is believed that the flock of God needs careful shepherding to-day as truly as it ever needed it. The view

set forth in Dr. Jefferson's "The Minister as Shepherd" is fully accepted, and the professor tries, so far as his work goes, to send forth the students to be true shepherds of the people. He also attempts to guide them as to their leadership of the church as a force to be utilized for the coming of the Kingdom of God.

The department of Elocution and Oratory is self-explanatory. The aim is to make natural and effective speakers. Lectures are given in class to the students and private drill is given to each man. Taking the students one by one the professor is at work all day long through all the terms of the year, and he spares himself no labor in his endeavor to send forth men who know how to speak.

PRESIDENT BARBOUR:

You have heard from members of our faculty representing the various groups of our Seminary studies. You have also heard from four of the students who to-morrow will join the ranks of the alumni, concerning some very practical questions which bear directly upon their future life and work. You are able to judge whether they regard their Seminary years as having been of profit to them.

We cannot exaggerate the desire which we have to be in clear understanding and close relationship with our alumni and with the churches from which come our supply of students, and, in the last analysis, the very life blood of our existence. The Seminary is the servant of the churches, and we not only wish but purpose to be faithful stewards of the trust which they have committed to us. It is hard to judge of Seminary life and especially of the spirit of the Seminary at long range. Distance may some times lend enchantment, but it is not apt to increase the probability of veracious judgment. We want you to know what we are doing, what our ideals, what our methods, what our hopes and fears, hence the meeting of to-day.

We have tried to be frank and fair and true. We welcome your questions, for we covet your confidence well founded and entire. So far as we know, we are trying to "follow the gleam" whithersoever it may lead us, and to be steadily faithful to Christ our God and Saviour.

We have this year a student body of eighty-nine men, which is almost the exact average for the past twenty-five years. The Junior class is small, but next year's class may be unusually large. The outlook is exceedingly good, but we never positively reckon upon the presence of men until they come. Just why there should be so great a variation in the size of the classes no one can tell. It has been an insoluble problem for many years. One thing is certain, that neither representatives of the Seminary nor pastors and officers of the churches can afford to relax their vigilance in their endeavor for the enlistment of students. Particularly should it be borne in upon the conviction of students who purpose to enter the Baptist ministry that it is in every way to their advantage to have their theological course in a Baptist Seminary. The reasons for this are obvious.

Forty-six universities and colleges are represented in our student body of eighty-nine men. Of these only twelve, or less than one-fourth, are located in the United States east of a line run north and south along the western boundary of the state of New York, and these twelve are represented at the present time by only twenty-five men, or considerably less than one-third of the student body. Is this because other theological seminaries are drawing a large percentage of students for the ministry in the colleges of the east? By no means is this the main factor. The main factor is that the universities and colleges of the east are not sending men into the Baptist ministry in any such proportion as did those same universities and colleges in other days. We of the eastern part of the country may well face that condition not altogether free from apprehension. And what is true of the universities and colleges is true of the churches. I think at this minute of two Baptist churches which easily rank among the leading Baptist churches in the east, and the two churches combined have sent only one man from their membership into the Baptist ministry within twenty years. We rejoice that what the east is not doing is being done in the middle west, from which comes at this moment the majority of our student body, but we must not willingly submit to the continuance of such conditions in this part of our country, which in the past has given to the Church and the Kingdom so large a proportion of their great Christian statesmen and leaders.

Another consideration which seems to me significant. I select from the list of universities and colleges now represented in the student body nine Christian schools which we Baptists reckon as under our care and administration. These nine schools are now represented in the Seminary by thirty-one men. That is, less than one-fifth of the schools have sent to us more than one-third of our students. It is a commentary, the significance of which I think we shall not lose, upon the necessity for the maintenance of the distinctively Christian denominational college; not narrowly denominational, but steadfastly Christian and not ashamed to be reckoned as part of the educational life of the great denominational body of which we are a part. At the same time, we shall not fail to mark the fact that a large number of Baptist students are entering universities and colleges other than Baptist, many of them other than pronouncedly Christian, and many of them under state control, maintained as state universities. These Baptist students must be cared for, or we shall make serious and irreparable mistake. We need a denominational vision. Through the investigations and representations of the Board of Education of the Northern Baptist Convention we are becoming enlightened as to the facts and the tendencies which are sure largely to modify and to determine the future of our theological seminaries, as well as of our churches throughout this and other lands.

Of the faculty which was here when I myself was a student, graduating twenty-five years ago, all have gone. President Strong, Professors Osgood, True, Coats, Stevens and Pattison—all have given place to others, Dr. Strong still residing in the city and occasionally giving us the privilege and inspiration of his presence. The human body is said to change in material substance once in seven years, so that not one iota of that which constituted it seven years ago now continues a part of it. The personality remains. The personnel of the

faculty has changed, but the spirit of the Seminary, we believe, has not altered. It is still Rochester Seminary, with much of that which has characterized it through all the years,—free in thought, fearless in investigation, facing unafraid all claimants to recognition as truth, holding that its chief mission is to make good ministers of Jesus Christ, men of manly character, men of genuine faith, men with a constructive message to a sinning and sorrowing world, and able to utter this message with prophetic fervor and directness out of a heart of love. The devotional life of the Seminary is deep and strong, and students testify that their years are years of the deepening and strengthening of the spiritual life. We have not been shunted into an eddy while the stream of truth has flowed on. We have been aware of the great movements in constructive Christian thought, and have adjusted ourselves to them so far as we have believed them sound and warranted. But we believe that our graduates go out with a message which can stand the test of the plumb line of the Master of truth and of life. When that ceases to be so, may our candle be removed from its place.

THE ANNUAL MEETING OF THE ROCHESTER BAPTIST SOCIAL UNION

This year's banquet of the Rochester Baptist Social Union will be remembered as one of the best in recent years. It was held at the First Baptist Church on Monday evening at seven. The aggressive pastor of the Lake Avenue Baptist Church, the Reverend Albert William Beaven, presided with all his customary charm. The quartet of the First Baptist Church was at its best and contributed in no small way to the success of the meeting. President Frederick William Boatwright of the University of Virginia remarked upon "The Soul's Looking Glass" pleading for the discovery, preservation, and cultivation of the sense of the beautiful as quietive, as antidote to the commonplace, and as ~~norm~~ of life. The second speaker was the Reverend Charles Arthur Fulton, the popular pastor of the Calvary Baptist Church of Syracuse, N. Y. His theme was, "Wanted—A Vision." He devoted an entire hour to outlining the vision. Yet the aptness of his illustrations and the edge of his thrusts were such that no one seemed restless. We knew the difference between a man of vision and a visionary man, that religion is a man's job because it involves the Christianization of education, politics, life, the world.

THE TUESDAY MORNING CONFERENCE

Alvah Strong Hall was filled on Tuesday morning in anticipation of an unusual address by Professor Harry Emerson Fosdick, D.D., of Union Theological Seminary. And we were not disappointed as we

listened to the presentation of the theme, "Needed Emphasis in Christian Preaching in View of the Present World-Crisis." The Reverend Arthur Charles Baldwin of the Park Avenue Baptist Church presided and the customary discussion followed.

We must somehow make our people look at this present world crisis not in terms of despair but in terms of challenge to all that is strongest and finest and best in them. In any crisis this question as to whether it will be taken in terms of despair or of challenge is present. One of the perils of the Christian church to-day lies in the fact that many are looking at the present world crisis in terms of despair rather than of challenge. The responsibility rests upon the ministers to turn this into a challenge. There are many who have been saying that Christianity is a failure. What more is there to be said concerning Christianity? This is nonsense. If Christianity has failed, then with the same breath we must say that every one of the constructive agencies upon which we have depended to hold back this flood-tide of slaughter has also failed. What have the universities done to hold this cataclysm back? Education has failed if Christianity has. Also social idealism has failed. We have counted on this socialistic brotherhood, pledged against war, and standing for international peace. This has failed also if Christianity has. So also commerce which has bound together separated peoples and nations until Norman Angell has argued that it was no longer possible to tear these bonds apart. Even fraternal commerce has failed if Christianity has. So also international statesmanship has failed for it is the business of statesmanship to prevent such wars. Only a short time ago the treaties of the Hague for arbitration were signed by the different nations. Now this treaty as well as many others has been torn in pieces. What a dreadful break-down of international statesmanship!

But are we to take such a pessimistic attitude? A man fallen in a pit might as well cut off his legs because they failed to keep him out of the pit regardless of the fact that if he gets out those legs will be the very means of helping him out. So in this crisis these things, education, social ideals, fraternalized commerce, international law, and Christianity, are the things upon which we must depend to get out. We must accept the present crisis in terms of challenge.

There are two solid and intelligible reasons for looking at the present crisis in this way. Mere sentiment will not do in this crisis. Any minister who expects to go out into the world in this crisis and solve these problems in such a way is doomed to failure.

One reason for accepting this present world crisis, not in terms of despair but in terms of challenge is a consideration of the very factors which have made this the most terrible war in history. What is the worst quarrel anyway? Is it not a family quarrel? One cannot have a bad quarrel with some one at a distance for there are not the points of contact which make it a real quarrel. The progress of intercommunication of this family-world is what makes this war a terrible thing. The ends of the earth are affected by this war. There never was such an opportunity for world brotherhood on the one side, or the most awful quarrel on the other. The war affects not only the men in the

trenches but the business men in New York City and the man looking for a job in San Francisco. In a community-world like this there are great possibilities for racial unity and international brotherhood, but also opportunities for friction, misunderstanding, unhappy conflict, and such a war as was never known before. Did we think we were so ideal that we could get all the brotherhood and none of the friction? Was it not inevitable that the friction would be greatest when it did come? But shall we give up the hopes for world consciousness and world brotherhood which rest upon the same factors that make this war so terrible? Can we not present the new world situation before our people in such a way as to show that the present world conflict is the same as men always face when they deal with situations which open up to great opportunities?

In the second place, a solid fact is that this is the first war in human history that ever made people call Christianity a failure. Among the very early church fathers there are indications of clear insight as to the incompatibility of the church and war. But after this Christianity and war went easily together. It was the pope who sent men out to war. Christianity and war lived together without any consciousness of incompatibility just as Christianity and slavery did for many years. Many Christians held themselves ready to fight for slave territory without the slightest idea that belief in the fatherhood of God and the holding of a brother in serfdom were incompatible. Cotton Mather at one time thanked God out of a full heart that a consignment of slaves and molasses from Africa finally reached him safely after it had been long overdue on the sea. Then at last some one said Christianity was a failure for it had not stopped slavery. This was one of the greatest days in history. At least men saw that there was something incongruous between holding men in slavery and Christianity. And then the end of the long conflict was in sight. A conflict was ended which began in the time of Socrates who says that some men do not think slavery is ethical. So when men say Christianity is a failure because it does not stop war, the great incompatibility has come into view. Only a short time ago men said Christianity had nothing to do with social questions. But now men are learning to say that Christianity has failed because it has not stopped war. Thank God! Hold to this! May we learn ever more deeply to see that Christianity and war are absolutely incompatible. So there shall yet be another emancipation proclamation from somewhere which shall put an end to conflict, and this has emerged into consciousness.

The nature of this challenge is that it is a challenge to our social faith. Yet a man may be very far from the position of the extreme pacifist. A militant righteousness is at times necessary in the fight against a militant iniquity. It may be absolutely ideal to bring up an ideal child without any punishment but with children who are not ideal this schedule cannot be maintained. It was not so with me. A mother must have Calvary in her heart and Mt. Sinai in her hand and the child get both. But the thing to which the preacher of the Gospel must look is the ultimate intention of God for this world of ours. We must say to ourselves that there shall have to be a better way of settling international difficulties than systematized slaughter.

Sometimes men say that war is not so bad for it lays its hands upon the finest things in humanity. Indeed it does, and that is the curse of it. It lays its hands upon those finest things which rightly used would make a paradise on earth and uses them to make a hell on earth instead. A church has for years sustained a missionary in Morocco but the war has taken this man who was full of adventure for the Gospel and laid hold on these same qualities, and putting him in the trenches is using these same qualities to slay his fellows. O War, this is the inner curse of you! You lay hands on life's noblest things and use them for the lowest ends. At the lowest possible figure five million men are lying in the hospitals in Europe. They have killed two million men so far and are killing or brutally wounding twenty-six thousand every day. The twenty greatest wars in history have cost fourteen billion dollars. This war so far has cost thirty billion dollars.

It is also a challenge to their religious consecration. The failure of this war is not a failure of science, for science has made its noblest contributions. It is not a failure of culture. The break-down of the world is a break-down of spirit. We have put the new machinery of our new age into the hands of an old sin—pride, lust, greed, selfishness. The need of the world to-day is in the realm of the church. To-day we may be happy in being ministers of Christ. We cannot save this world by giving it a big body, but by giving it a great soul. Never has there been such opportunity for men to learn of Jesus Christ and it is for the lack of him that we are failing. To him alone we must look for help. He must hold the sway of the world, without whom there is no hope. The hearts of the people are waiting for such a message.

Of course, people will say that we certainly cannot mean that the whole world will be Christianized. But Christianization of the world may mean several different things. It does not mean that the whole world will be brought to our theology or join our church. The New Testament does not say that every knee shall bow and every tongue confess that my theology is right. Nor that every knee shall bow and every tongue confess that my church alone is true. But that every knee shall bow and every tongue confess that Jesus Christ is Lord. Is he not worthy of being lifted with a new enthusiasm upon the throne of Lordship? Our Father who art in heaven, hallowed be thy name. Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength, and with all thy mind, and thy neighbor as thyself. By this shall all men know that ye are my disciples, if ye have love for one another. Thy kingdom come, thy will be done on earth as it is in heaven. Anything legal or provincial about that? Is it not as broad, as deep, as high, as human need? Never in my ministry have I felt the call to go out into the world and hold up the present situation and say that this is what sin does, and to hold up before men the one called Jesus because he should save his people from their sin. Come to him in whom is the supply for all the need of the race!

Again it is a challenge to a finer spiritual insight concerning what is deepest and most vital in Christianity. It is always dangerous to attempt sweeping generalities but if we seek for periods when secular literature came to its greatest glory it was in times of prosperity. For instance, in the age of Pericles, Augustus, Elizabeth. When great things are being done in the world,

things look glad and well. But if we look for those times when religious insight has been best, these are not the times of prosperity but the times of trouble. In the Hebrew history it was not the times of David and Solomon, when men "sitting upon cushions had to pinch themselves lest they fall asleep," as Emerson says, but it was in the age of the exile when Jeremiah entered into his greatest experience of God. At such a time the great Isaiah spoke his lofty words of the eternal purpose of God for men. Then the Psalms were born which will always waft heavenward the eternal attitude of men to God. If we look for the background of Milton's *Paradise Lost* or *Paradise Regained*, it will be found in his blindness. Should it not be true of us if we are to be worthy successors of the prophets who have gone before that out of this time of peril and crisis there shall come from our pulpits a new insight, a new certainty of God, a new appreciation of what is deepest and most vital in Christian faith.

The age is ready for this. When Christianity seemed dead in England, John Wesley arose with the perception that religion was not at heart theology, nor liturgy but it was the Holy Spirit living in the lives of men. This great Methodist movement which in large degree remade and revitalized the Baptists, came out of the dark time from men who had gone back to what was vital in the Christian faith. The men of our time are hungering for a message like this about religion as a spiritual power for daily life.

It is the marked influence of a great character over lesser men to make them feel they can. So men said Phillips Brooks always made them feel so strong. We all have had friends who affected us like this. We went into their presence feeling weak and came away feeling that we could. There was more in us than we thought there was when we first went to see our friends. Many times the influence of Christ has come upon men like Wilberforce, a little weak man who had to take opium for twenty years to keep soul and body together, of whom one said, "When I saw him I thought he was a shrimp but before he was through I knew he was a whale." Before he died every slave in Britain was free.

The thing to be feared most of all after this war is over is the sickening power of cynicism. What is the use of trying to do anything? Perhaps the greatest social service that the Christian church can do in the next generation is to have in her own attitude toward men the real belief in the living God and Father of our Lord Jesus Christ which will save them from cynicism and make them believe that they can. Faith is the over-coming of the world, and the central problem in men's lives after the war is over lies in the question as to whether they will keep their faith that by the grace of God the Kingdom can come.

THE ANNUAL MEETING OF THE ALUMNI

At the annual meeting of the Alumni Association on Tuesday afternoon, the Reverend Henry Wyse Jones, 1893, served as chairman. The officers elected were:

President—Reverend Henry Clarke, D.D., 1891, of Racine, Wisconsin.

First Vice President—Professor Albert John Ramaker, 1886, of Rochester, N. Y.

Second Vice President—Reverend Merrick Calvin Parish, 1907, of Pegu, Burma.

Third Vice President—Reverend Peter Alexander McDiarmid, 1906, of Sona Bata, West Africa.

Recording Secretary and Treasurer—Reverend Herbert A. Lotee, 1909, Rochester, N. Y.

Corresponding Secretary and Necrologist—Reverend Glenn B. Ewell, 1911, Rochester, N. Y.

Orator for 1917 Commencement—Reverend Frank William Padel-ford, D.D., 1897, Boston, Mass.

Alternate Orator—Reverend Harold Pattison, D.D., 1895, New York City.

The report of the Necrologist was thereupon presented. It read as follows:

Your necrologist is obliged to report on unusually large number of deaths. Every such report is the reflection of sorrow in some quarter, but seldom have the heartaches been so near the Seminary as in the year just passed. As the Seminary grows older, and as the body of alumni steadily increases in numbers and in age, it is inevitable that there should be an increasing number to include in this report. Three of the former students who have within the year closed their labors were born in the year 1829—that is 87 years ago. The latest class represented is 1906. Although not a member of the Alumni, mention should be made of the death of Mr. Charles Ten Eyck DePuy, who served the Seminary for thirteen years as a trustee and as treasurer of the New York Baptist Union for Ministerial Education.

1853—James Nelson Williams, D. D., whose entire life was spent among the French in Canada and in New England, much of the time under the Home Missionary Society, died at Providence, R. I., June 9, 1915.

1855—Daniel Webster Wilcox. Mr. Wilcox served only two churches. For many years he was interested in library work in New England. He died at Springfield, Mass., June 3, 1915.

1855 Ex—Jesse Burgess Thomas, D. D., L.L. D. After holding pastorates in Brooklyn, Chicago and San Francisco, he served as professor of Church History at Newton for 21 years. Death came at Brooklyn, N. Y., June 7, 1915.

1858—William Augustus Smith died at Orange, N. J., Jan. 19, 1916.

1860—Samuel Pearce Merrill, who served this Seminary for fourteen years as Corresponding Secretary of the Union died at Los Angeles, Cal., April 17, 1916, and was brought back to Rochester for burial.

1861—John Caldwell Calhoun Clarke, D. D., excepting a few short pastorates, gave himself to teaching, spending his longest term of service at Shurtleff College. He died at Upper Alton, Ill., Sept. 15, 1915.

1863—James Work. After graduation, Mr. Work spent the next 30 years in England and Scotland. He died in Buffalo, N. Y., Nov. 21, 1915.

1865—William Folwell Bainbridge, D. D., whose death should have been reported last year, passed away at Brooklyn, N. Y., Jan. 9, 1915.

1866—David Porter Leas, after a short pastorate, sought health in a business career, and became a leader of the denomination in his state. At the time of his death he was President of the Pennsylvania Baptist General Convention. He was for thirty years a trustee of the Publication Society; and had served many other organizations. He died at Philadelphia, Pa., Feb. 9, 1916.

1870—Wayland Richardson Benedict, Ph. D., professor in the University of Cincinnati, O. since 1876, died at Cambridge, Mass., July 29, 1915.

1873—Theodore Weld Hopkins, a member of the Presbyterian denomination, who served as acting-professor of Church History in this Seminary for one year, died in Rochester, N. Y., Jan. 24, 1916.

1877—Thomas Seymour Barbour, D. D., brother of President Barbour, and for many years Foreign Secretary of the Foreign Missionary Society, closed his earthly career at Stoddard, N. H., Sept. 26, 1915.

1878—Theron Outwater, since 1888 a pastor in Washington, D. C., died in that city April 27, 1915.

1880—Albert Henry Jessup died at Keokuk, Iowa, Aug. 9, 1915.

1885—Robert Kerr Eccles died at Lemoore, Calif., Dec. 22, 1915.

1891—Walter Robert Betteridge, D. D., died at 9:45 A. M., on March 2, 1916, in the 25th year of his professional connection with this Seminary. A memorial service was held in this room on the evening of March 7th, a full report of which will appear in the forthcoming "Bulletin" of the Seminary. He served this Association for twenty years as Corresponding Secretary, and last year was elected your first vice-president with the prospect of many years of service before him. His visible monument is the reorganized library here; his invisible monuments are in hearts and lives around the globe.

1893—William Boardman Wallace, D. D., a Seminary mate of Professor Betteridge, pastor of the First Baptist Church here for only one year, died after an operation, in the General Hospital here, June 26, 1915. He had served as trustee of the Union for several years, and last Commencement was re-elected for a three year term. His death was a great shock to the entire city and brought sorrow to many hundreds of persons who had come under his ministry while in Oswego, Utica, Cleveland, Brooklyn and Rochester.

1898—Hulbert Grant Beeman, D. D., a prominent pastor in the middle west, died at St. Paul, Minn., March 10th, 1916.

1899—William Peter Canine, whose pastorates were in the middle west, died at St. Paul, Minn., Aug. 14, 1915.

1900—Frank Soule Kenyon, pastor of the First Baptist church at Fairport, died in consequence of an automobile accident on Oct. 2, 1915. Mr. Kenyon was very robust and very active, and his death was a keen loss to us all.

1903—Horace Greeley Colpitts died while traveling in the interests of Osage College. He passed away at Swalesdale, Iowa, Jan. 15, 1916.

1906—Andrew Scott Fitts died after a lingering and painful illness at the General Hospital, Rochester, Dec. 17, 1915.

The annual oration was delivered by the Reverend Tileston Fracker Chambers of Granville, Ohio, Executive Secretary of the Ohio Baptist Convention and of the class of 1894. His subject was "The Minister's Reward."

A man has only one life to live. Carlyle speaks of the priceless gift "which a man can have but once, for he waited a whole eternity to be born, and now has a whole eternity waiting to see what he will do when born."

What will he do with it? To what use will be put it? He cannot accomplish anything really worth while unless, as Charles Dickens somewhere suggests, he believes that the task he undertakes is the one thing that most of all needs to be done. In a world where multitudinous worthy tasks make their appeal to the strong arm and the stout heart, for the minister of the gospel is reserved the service that is most alluring and that promises the richest rewards.

These are the enthusiastic words of a preacher of our own time;

"I had rather go to the rudest country church, and speak to men crude and rough and ignorant, and keep that little band pointing towards God's shining city than to do anything else in the universe, or sit upon any throne."

From some rewards manifestly he is debarred. One of the earliest preachers said with truth: "Silver and gold have I none." William C. Burns was one of the most devoted of missionaries in China. When they opened the trunk containing the property left behind him, there were found "a few sheets of Chinese printed matter, a Chinese and an English Bible, an old writing-case, one or two small books, a Chinese lantern, a single Chinese dress, and the blue flag of the gospel boat." "Surely," said one little child who stood by, "he must have been very poor." There was One who for his sake and for ours was poorer still.

First of all, his is the joy of the difficult task. This is the joy of the warrior. The late William James declares:

"What we need in the social realm, is the moral equivalent of war, something heroic that will speak to men as universally as war does and yet will be as compatible with their spiritual selves as war has proven itself incompatible."

This also is the joy resulting from every stern conflict with the forces of nature. Of the long struggle at Culebra, Bishop in "The Panama Gateway" writes,

"No one could say when the sun went down at night what the condition of the Cut would be when the sun rose the next morning. The work of months and years might be blotted out by an avalanche of earth or the toppling over of a small mountain of rock. It was a task to try men's souls, and it was one also to kindle in them a joy of combat which no repulse could chill, and a buoyant faith in ultimate victory which nothing could shake."

Exceedingly difficult the preacher's task, and precious indeed those fleeting moments in which he seeks to effect an entrance into the hearts of many men. He is set to convince them of their weakness, to shame them for their sins, to warn them of their perils. By this means and by that he strives to stir the hard fastenings of the doors where even the Master has stood, and knocked, and knocked and knocked in vain.

He makes his appeal to the deepest and most permanent necessities of humanity. His wares have an enduring and unchanging value. He speaks to "men's fleeting hopes and passing interests;" he speaks also to "their gray hairs and midnight hours." In his lesser degree the servant can say as the Master said, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Deep below a surface satisfaction with the things of this world, a dormant yet lightly slumbering sense of needs unsatisfied lies in every soul. It awakens often at a touch. Though it be true that our natures are in a measure subdued to the elements amid which we labor, and that we may atrophy the deepest parts of our selves by long neglect, we can never do this so completely but that at intervals the cry of the soul's hunger will make itself heard. Of all privileged callings surely the most privileged is that of a Greatheart, treading the highways of life where sin and sorrow are found, carrying with him all that is needed by fainting and bruised pilgrims.

If love is the greatest thing in the world, then indeed is the minister richly rewarded. Appreciation, gratitude, affection, these are the gold, frankincense and myrrh continually lavished upon him. And "a man's life consisteth but that in the abundance of the things that he possesses," but in the number of those who love him and who call him friend. It is true that oftentimes he is ignorant of the burdens he has lifted, of the response that he has elicited, of the friendship he has forged.

Lyman Beecher, preaching on the sovereignty of God, did not know that young Wendell Phillips was listening, nor did he know that immediately after the service closed Wendell Phillips hastened to his room and throwing himself upon his knees, dedicated his life to Christ.

Newman Hall did not know that during one of his sermons a poor seamstress yielded her heart to the Saviour—not until twenty years afterward did he know, not until she sent the flowers as a token of gratitude for the peace of God which had come to her through his ministry.

Little did the obscure preacher of Efflefechan dream that small Tommy Carlyle would some day be one of England's great men and great writers, and still less did he dream that Carlyle would say, referring to the influence of those early sermons, "The mark of that man is on me."

Moreover the minister has the deep satisfaction of helping the life of the future. There are several splendid monuments to Chinese Gordon. In London is the inscription over the last resting place; "Here lies the body of General Charles Gordon, who everywhere and at all times gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." But the most appealing and convincing tribute is the statue in Khartum. He is seated on a dromedary with his face set towards the vast desert of the Soudan. A traveller asked his guide if the direction of Gordon's gaze was not a mistake, and if the statue ought not to have faced the city. "O no, sir," the guide made answer, "they set him looking not towards the palace where he died, nor towards the Nile, where he might have escaped, but towards the Soudan

for which he died, and he is waiting, sir, for morning to dawn over the Soudan." The minister of Christ ever stands as a watchman waiting for the morning. He it is who must

"On midnight's sky of rain
Paint the golden morrow."

All forces are within the control of God. They play into His purposes. They move forward towards His great goals. But all other agencies and influences are only as the "fading dews of the morning before the roaring floods," compared with the might of that gospel that is the power of God unto salvation to every one that believeth, and that is destined to bring in a new day and to bring about a new world.

Here is the climax, here the crowning reward; the Master's word of commendation, "Well done, good and faithful servant." "The end of the day is the proof of the picture." The gladiator, wounded and bleeding, looked away from the dust and the blood of the arena, and from the crowds that cheered or jeered, to the place where amid the purple curtains and the flashing axes of the lictors Caesar sat. Many a man has hazarded his life for the Victoria Cross or for the smile from a great commander. Whatever the joys and glories of the Chief Shepherd the faithful under shepherds will share therein.

He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture rare—the World's Great Light—
That, gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint!
They drank; the pitcher thus between,
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then, with louder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between,
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant; come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp"—
The weary hands will then be seen.
Clasped in those pierced ones—naught between.

In the words of good old Thomas Fuller, "our soldier knoweth that he shall possess the reward of his valor with God in heaven."

GRADUATION

Our friends had heeded the appeal of President Barbour to be present on time and thus the first speaker was greeted by a large audience and rapt attention. The formal procession of faculty and students added to the dignity of the occasion and proved to be one of the happy innovations of the new regime. Seven alumni from as long ago as 1894 and as recent years as 1914 and 1915 were formally presented for the conferment of the degree of Bachelor of Divinity. Thirty-three members of the graduating class crossed the platform one by one to receive certificates of graduation. The orations were of the usual high excellence, and President Barbour's farewell address touched all.

BACHELORS OF DIVINITY.

Charles H. Berry, Class of 1915	-	-	-	-	-	Iowa City, Iowa
Albert Bretschneider, Class of 1915	-	-	-	-	-	Rochester, N. Y.
David Crockett Graham, Class of 1911	-	-	-	-	-	Suifu, Szechuen, China
Thomas Morgan Griffiths, Class of 1915	-	-	-	-	-	Dawn, Mo.
Luike Johann Hemmes, Class of 1914	-	-	-	-	-	Philadelphia, Pa.
Rollo Clayton Speer, Class of 1915	-	-	-	-	-	Clio, Iowa
Harry Fish Waring, Class of 1894	-	-	-	-	-	Vancouver, B. C.

THE GRADUATING CLASS.

Clyde James Askins	-	-	-	-	-	-	Toledo, Ohio
Roy Elwood Barnett	-	-	-	-	-	-	West Newton, Indiana
Elmer Ellsworth Clayton	-	-	-	-	-	-	Kelley, Ia.
Leon Levett Duffy	-	-	-	-	-	-	Hillsboro, N. B.
William Castellow Edwards	-	-	-	-	-	-	Sylvester, Ga.
Charles Edwin Hamilton	-	-	-	-	-	-	Lucas, Iowa
Paul John Hoffmann	-	-	-	-	-	-	Sioux Falls, S. D.
Logan Earl Jackson	-	-	-	-	-	-	Williamsport, Pa.
Mordecai Wyatt Johnson	-	-	-	-	-	-	Paris, Tenn.
William Archie Karraker	-	-	-	-	-	-	Dongola, Ill.
Alva Ross Kitt	-	-	-	-	-	-	Spokane, Wash.
Joel Rufus Lunsford	-	-	-	-	-	-	Dahlonega, Ga.
Murdo Macleod	-	-	-	-	-	-	Toronto, Ont.

Robert McCaul	- - - - -	Winnipeg, Manitoba
George Middleton	- - - - -	Kingston, Pa.
George Harvey O'Donnell	- - - - -	Pittsburgh, Pa.
William Bush Percival, Jr.	- - - - -	Los Angeles, Cal.
John Logan Peringer	- - - - -	Adams, Oregon
James Everett Rose	- - - - -	Centralia, Va.
Nathan Alfred Simon	- - - - -	Mayer, Minn.
Clinton Horace Skinner	- - - - -	Brocton, N. Y.
Levi Joseph Snow	- - - - -	Willow Springs, Mo.
John Herschel Spindler	- - - - -	Quincy, Ill.
Harry Brower Stevens	- - - - -	Ransomville, N. Y.
Raymond Bradley Stevens	- - - - -	Conneaut, Ohio
Hugh Wilson Stewart	- - - - -	Rochester, N. Y.
Charles Wayland Thomas	- - - - -	Eureka, Montana
Joseph Henry Vatcher	- - - - -	Boston, Mass.
Robert John Wynne	- - - - -	Norton, Kansas

Logan Earl Jackson interested us in "The Cosmopolitan Church."

A cosmopolitan church is a church that has established lines of connection with every department of life. It finds a place only in a world fundamentally good, where the divine life is not foreign but native and supremely normal. The church that preaches chiefly an other worldly religion is pessimistic as regards the redemption of our present world and of human nature. Making no direct attempt to reform them, it fails to meet the demands of the age. "It saves brands from the burning but lets the conflagration rage."

We, however, have entered upon the far grander task of reconstructing society according to the principles of Jesus. We are making the world itself the subject of redemption. The Christian church, therefore, needs to formulate collective moral standards to deliver men from the moral confusion introduced by the rise of modern industry. Not until the Christian message is applied by the church, in both theory and practice, to all the so-called secular activities, will the indifferent take Christianity seriously. The church must prepare a constructive and specific program of reform in politics, national and international, in education, in industry and commerce, in recreation and amusement,—in fact, in the whole physical and spiritual environment of men.

The vast motive power of personal religion needs to be turned into definite channels of social utility, if only to preserve itself. The promotion of the reign of God upon earth is the greatest intensifier of personal piety. Only when the church loses itself in the Christianization of the world will it find its own life; the church that saveth its piety shall lose it.

Mordecai Wyatt Johnson challenged us to give heed to "The New Emancipation."

Throughout the half century since their emancipation from slavery, American negroes have encountered a race-prejudice which has been persistently antagonistic to their advancement in every sphere of life—their increasing wealth, intelligence and self-respect notwithstanding. Under the heel of this prejudice they have suffered grave disabilities. Their labor has been exploited, their schools neglected, their civil and political rights invaded, their women deprived of social defence, many of their number lynched without trial, and immeasurable public insult, misrepresentation and abuse heaped upon them.

While many Christian leaders have done much to help the negro develop his powers the overwhelming majority of them have maintained an eloquent silence regarding this prejudice. A few men, however, have lifted their voices in holy indignation against it. They have seen that it not only discriminates against, exploits and oppresses negroes, but undermines our democracy and promotes inter-racial bitterness. They have felt that its very existence is a living rebuke and challenge to our American Christianity, and they have sought to arouse a social consciousness such as would drive it from our land.

These men are the prophets of a new emancipation—a movement of freedom which aims to liberate the latent sympathy and brotherly love which race-prejudice now holds in bondage, to promote between white men and black men an active good-will, and to bind the twain in mutual and willing servitude to the Kingdom of God.

Persecution has beset these prophets in the past. It awaits them still. But God is with them. Others will join them. Their cause will conquer in the end.

Robert McCaul spoke upon "The Message for the Hour."

The prophetic message has its source in God and is addressed to the pressing spiritual needs of the hour.

To-day, we are feeling the shock from the break-down of a world civilization. The sun in his noonday splendour has suddenly set in darkness and in blood. The need is for a message that will interpret the cause and point the way of deliverance from the nightmare of the nations.

The message for the hour will find the cause for the crash in the heart of civilization. It will distinguish between reformation and redemption, culture and Christianity, civilization and salvation.

It will be a message to the nation in this supreme hour of her opportunity to make a decisive contribution in delivering humanity from its sea of blood and its welter of pain. In the conflict between Christ and Caesar which has been transferred to America, it must be affirmed that America's policy should be determined not by what the other nations are doing but by what they ought to do. The message for the hour will call the people to resist the invasion of that philosophy of force which has betrayed Europe to its doom. It will sound the note of warning that the militarization of America will add one more to the

number of realms that reel back into the beast. It will call for a break with the past in its undue reliance upon physical force and will appeal to America to make such a venture of faith as would be involved in a serious following of Jesus, who in a world of hate, in order to realize the ideal of peace and good will among men, Himself set the example by refusing to shed anybody's blood but his own.

George Harvey O'Donnell described "The Supremacy of Jesus."

For two centuries Jesus has been the center of historical and critical study. Modern scholarship has investigated him mercilessly. The result is that the supremacy of Jesus is more assured than ever. The grounds on which we call him Lord may have changed, but he himself is unquestioned Lord.

He is supreme in his conceptions of life. How his view of God excels the noblest vision of his day! Men trembled before the Old Testament God. He was far off from men. There are Old Testament pictures of God as a loving Father, but they are merely the mountain top views. Darkness reigns in the valleys.

The Jewish idea of God in Jesus' day was still more unpromising. They placed God so far above men that multitudes of angels were needed to bridge the chasm.

Jesus replaced fear with love. God is to be loved, not feared. He is the personal Father of all. His Fatherhood is moral and spiritual. Men flee to Christ's God. He is the Great Companion of men.

Jesus' conception of righteousness is supreme. The prophetic emphasis on the ethical had long been lost in legalism and ritualism. Jesus made righteousness comprehensive and spiritual. It consisted in right living.

Jesus is supreme in his embodiment of these conceptions in his own life. He practised what he preached. He lived his teachings. Men understood Jesus' words, because they had seen his life, and his life illumined his words. His life was the laboratory from which he drew his teachings.

We see the supremacy of Jesus at its very highest in his view of men. He believed men could embody these conceptions in their lives. They could live God's life. Jesus believed men would willingly die for the truth. God can work through them. They are comrades of the divine.

History has justified Jesus' teachings and his confidence in men. The gradual evolution from despotism to democracy is the result of the spiritual democracy of Jesus. He alone is worthy to wear the crown of humanity.

Raymond Bradley Stevens pleaded for "The Higher Life."

Man has always been seeking for a greater or higher life. The basis of this development is his own capacities and experiences which he must use and consciously direct towards this higher end. Environing society exerts a great influence in determining the course of this development. And throughout all his development the guiding hand of an immanent God is both seen and felt.

The first characteristic of this higher life is a devotion to truth by the use of man's rational nature and for the purpose of estimating the values of life truly. And this truth must be realized in life through an absolute loyalty to a developed and exacting conscience. That which vitalizes the hope for a higher life and gives assurance of final victory is a profound faith in his own possibilities but especially in God and his beneficent purpose which is the ground of all faith.

This higher life, attainable by man, demonstrates the wisdom of God's method in human life. It furnishes a personalized ideal for mankind which is the greatest good man can render his fellows. It satisfies the inner desires of the individual and by harmonizing his life with God makes him truly free.

It is this higher life which reveals man's true nature and reveals that

. . . "one far-off divine event,
To which the whole creation moves."

Hugh Wilson Stewart presented the need of "Manhood in the Minister."

The ministerial vocation and stalwart manhood have been too much separated in the minds of many people. Whatever this idea may be due to, there cannot be such a separation of virility from the ministry if the ministry is to endure and if the purpose of the church is to be fulfilled.

The Christian pastor adopts a program of the very highest order. He makes Jesus Christ the ideal for the individual and believes a man's life may become Christ-like, if his heart is open to God. For society he makes the goal the Kingdom of God on earth and pictures the Christian principles of love and service as the foundation of the new order. Though he may be called a visionary, he believes he has found the way of salvation.

To every practical idealist and especially to the preacher of the Gospel, there comes the temptation to modify or give up his ideal. When he sees the criticism and doubt, the bitterness and hate there is in the world, he is moved to withdraw into the peaceful ways of the church or to go with the crowd and to justify the existing order. In either case his ideal becomes of little value.

Outside of his parish the world is making new demands upon the leader of the church. The workman, the socialist, the rich man, the poor man and the social-worker all have their criticisms and questions. The minister must press forward in face of the difficulties presented by his own heart-searching, his parish duties and the demands of the world or go down to defeat.

It has always taken courage to stand for the ideal of Christ. The challenge to the manhood of Christ's messengers is the same to-day as it has always been. To meet the challenge we must go to the Master himself, who was the manly minister, and learn from him. He can teach us the way of patient fearless, sacrificial idealism. The world needs heroes for the cause of Christ, who can take up their cross and follow him.

President Barbour now addressed the class of 1916.

My Brethren of the Graduating Class:

You have come to the end of your long journey through the schools. For you it has meant the primary school, the secondary school, the college or university, the seminary. So far as training in educational institutions is concerned, the journey is finished for most of you. You are now to make proof of your ministry.

It is not without special interest that I bring to you this closing word of affectionate counsel. This is the first class with which I have lived for a full year since the beginning of my work as President of the Seminary. I have no doubt that this class will ever stand out in memory with peculiar distinctness on that account.

My message is based upon a significant expression used in the book of Isaiah regarding that one whom the prophet calls "the servant," and of whom he says in the immediate context, "Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him. . . . A bruised reed shall he not break, and the smoking flax shall he not quench. . . . I Jehovah have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house."

How beautiful a description is this of the mission of this mighty one whose likeness is thus depicted! Without irreverence and without exaggeration, we may say that in his measure that is also a representation of the mission of the Christian minister.

The words which are especially in my thought to-night are in the midst of this wonderful description, where the prophet says of "the servant," "He shall not fail nor be discouraged." The thought in these words I commend to your present and future consideration. "He shall not fail nor be discouraged."

A well founded optimism is practically essential to progress. Pessimism is the grave where hope lies buried. Blind faith says, "All is well;" blind fear says, "All is ill;" Christian optimism says, "All shall be well." Of all the systems of thought, that of Christianity has the most of courage for the future.

Surely this is well. Fear and foresight of defeat take nerve from the arm and strength from the heart. No man is so strong or so resourceful but that he is the stronger for the conviction that he is fighting a winning campaign and that his leader has never been out-generaled. We are workers together with Him who faints not, who is not weary, who fails not, neither is discouraged. The commander of the faithful has a chart of the country to be traveled. He has marked out the line of march.

Someone translates the word rendered "fail" a little differently, and says that it means "He shall not abate," implying the image of an athlete who is wrestling or running. "He shall not abate his strength." He shall be as fresh when the wrestling match is over as when he took the first grip. He shall stand without panting or any sign of exhaustion when the race is done, as vigorous and eager as when he bounded from the starting line.

You remember Latimer, the martyr of Oxford, saying, in the flames of martyrdom, to one who was to die with him: "Play the man, brother, play the man, and by God's grace we shall light a candle in England to-day that shall never be put out." But the light from which Latimer's candle was kindled had been burning for many ages. "In him—in the Word, in Christ—was life, and the life was the light of men. And the light shineth in the darkness, and the darkness hath not overcome it."

"Our little systems have their day,

They have their day and cease to be,"

but they are only the lesser lights, which glimmer and flicker, and go out. He whom we serve fails not nor is discouraged, and something of His spirit and constancy may be an abiding factor in our lives.

How frequently the story of man is a story of failure. Merchants fail. I am told that trade records say that ninety-five per cent of business men know failure sooner or later. I do not guarantee the truth of the statement; I do know that some men have skill in buying and some men have skill in selling, but that comparatively few men have skill in both buying and selling.

Patriots fail. Garibaldi was one of three master spirits given to Italy—Garibaldi, Mazzini, Cavour. Garibaldi was a soldier, Mazzini was a voice speaking the new hopes and aspirations of an awakening generation, Cavour was a statesman clearing away debris, laying the foundations of a new liberty. But the dreams of an Italian republic vanished like the mist, and the patriots failed.

John Hampden was one of the noblest men that England has produced. Hampden presented to Charles the First the bill for the petition of rights, a plea for political liberty. The vision of democracy and political rights burned like a fire in the bones of Hampden, but he died in the effort that he made. Soon Charles II. was on the throne and the old regime was restored. To human vision John Hampden failed.

No one who knows anything of modern education is ignorant of Pestalozzi, one of the few creative intellects of his era, "He knew that there was nothing great in man but the soul, and that the first of duties and tasks was to lead forth the seed-like faculties of the child to their full estate. He knew the human mind as a child knows its father's house. At last he wrought out his plans for the kindergarten. He put his genius, his life, his strength, his gold, his very soul into the new methods of education. But the ignorant multitude scoffed at his plans for the kindergarten method; educators poured forth scorn and contumely; and when Pestalozzi made his appeal to the rulers of the land, the palace door was closed in his face. To be sure, after his death, time has avenged him, but in his life he failed. He passed through his Gethsemane and his Calvary."

Some men fail in finding the work they ought to do. They have gotten hold of the sculptor's chisel when they should have wielded the blacksmith's hammer. To get at the thing of which we are most capable, that is the problem, and in not a few instances the problem is not solved correctly. The best vocation for anybody is that in which he does his work with the least friction, for friction is loss of power.

Some men fail in their interpretation of the world. They look sourly on the

earth; they are angry at mankind. They deal with men with ill-will instead of with kindness. They fail in getting at the world aright. In the crowd, instead of laughing with the crowd, rejoicing with the joy of the crowd, giving and taking a little, they try to go through with a crash, with a face and heart of anger, saying, "Why cannot the crowd get out of the way!" trampling a passage, trying to hammer their way through. Those who thus live are failing, though they force the passage by main strength.

The religion of Him whom we serve has not failed, and as ministers of this religion we need not fail nor be discouraged. The clouds are dark and heavy over the world to-day, but the clouds will break. God is not defeated. If Christianity is a failure there is no hope for men. Nineteen centuries have gone and the Kingdom is not established in its fullness. Great things take time. Science asks for millions of years to account for the fashioning of the earth for the habitation of man; shall we expect man to be fashioned to moral and spiritual perfection in a few hundreds of years? Moral and spiritual changes are more difficult to be reached than material changes. It is harder to fashion a soul than it is to fashion a body. The Kingdom that Christ establishes is a kingdom of free men, convinced in mind, moved in heart, definitely committed in will, to the good; and that comes slowly.

Alfred Hayes, of England, has written in his "March of Man:"

"A mighty change,
Enfolded in the troubled womb of time,
Shapeth itself in silence; foolish hopes
And fond alarms disquiet faithless breasts;
Love waits the birth unfaltering.—The wise world
Hath not forgot how in a simple room,
A Jewish craftsman, with His fisher-friends,
Once ate their farewell supper; high priests hissed
Their spite! Rome curled a lip of sickly scorn;
But life was with the little brother-band,
And mankind's slow salvation.—Love can wait."

In Beatrice Harraden's once well known book, "Ships that Pass in the Night," there is given a unique little picture of how the Genius of Failure and the Genius of Success passed away from earth together and found themselves in a foreign land. Success still wore her laurel wreath which she had worn on earth. There was a look of ease about her whole appearance, and a smile of pleasure and satisfaction on her face, as though she knew she had done well and deserved her honors. Failure's head was bowed. No laurel wreath encircled it. Her wan face bore traces of pain. She had once been beautiful and hopeful, but both hope and beauty had been lost in sorrow and disappointment. They stood together, those two who differed so widely in their appearance, waiting for an audience with the sovereign of the foreign land. Finally an old, gray-haired man came to them and asked them their names. "I am Success," said Success, advancing a step and smiling at him as she pointed to her laurel wreath. He shook his head. "Ah," he said, "do not be too confident; very often things go

by opposite names in this land. What you call success we often call failure, and what you call failure we call success. Do you see those two men waiting there? The one nearer to us was thought to be a good man in your world, the other was generally accounted bad; but here we call the bad man good and the good man bad. That seems strange to you. Well then, look yonder. We chose as our poet laureate a man at whom your world scoffed. Aye, and those flowers yonder, for us they have a fragrant charm; we love to see them near us. But you do not even take the trouble to pluck them from the hedges. So you see, what we value as a treasure you do not value at all."

Then he turned to Failure. "And your name?" he asked, kindly. "I am Failure," she said, sadly. He took her by the hand. "Come now, Success, let me lead you into the presence chamber." Then she who had been called Failure, and was now called Success, lifted up her bowed head and raised her weary frame and smiled at the music of the new name."

My brethren, you now go from Seminary halls. You go with the respect, the affection, and the prayers of those who have been privileged to be your instructors during these three years of your apprenticeship. We send you forth with hope and expectation. Go with high enthusiasm, and with that within you which shall be the foundation of perpetual youth in your ministry. We pray that the moisture of your faith, your zeal, your joy, may not be burned up in the drought of summer; that there shall never come to you the experience of the one described by Richard Realf, who mourns the death of his own child-heartedness:

"Beside whose grave I pace forevermore
Like desolation on a shipwrecked shore.
There is no little child within me now
To sing back to the thrushes, to leap up
When June winds kiss me, when an apple bough
Laughs into blossom, or a buttercup
Plays with the sunshine, or a violet
Dances in the glad dew."

It is well for us to take to ourselves the lines which picture the state of him who has lost that child-heartedness so characteristic of life's morning:

"Woe worth the knowledge and the bookish lore
Which makes men mummies, weighs out every grain
Of that which was miraculous before,
And sneers the heart down with the scoffing brain.
Woe worth the peering analytic days
That dry the tender juices in the heart
And put the thunder of the Lord to test;
Say that no marvel must be, and no praise,
Nor any God except necessity.
What can ye give my poor, starved life, in lieu
Of this dead cherub which I slew for you?"

When the temptation comes to you to let go and to give up, remember that He who is our Teacher, our Example, our Saviour, our Lord, lived an undefeated and an undiscouraged life. It was after His persecutors thought that He and His cause had been crushed to the ground, that He said, "All power is given unto me, in heaven and in earth. Go ye into all the world, and preach the gospel unto every creature. And lo! I am with you always."

THE ANNUAL MEETING OF THE NEW YORK BAPTIST UNION

The annual meeting of the New York Baptist Union for Ministerial Education was held at the Second Baptist Church. A very interesting report of the year's work was presented by the Corresponding Secretary, Dr. J. R. Henderson. Eleven trustees were elected for the regular term of three years, and two to fill vacancies for one year and for two years.

President Seth Eber Price, D. D., of Ottawa, Kansas, thereupon addressed the Union on "The Preacher's Vision." This stimulating appeal brought a commencement season of noteworthy significance to a fitting conclusion.

It is an honor and a privilege to have any part in the anniversary exercises of this great school. Those who are directing its affairs are helping to shape the life and activity of the denomination that we love. Those who are studying with these teachers are not merely enjoying rare privileges but are taking upon themselves large responsibilities for the progress the denomination and the Kingdom of God.

Every life is stimulated and shaped by its visions. We dream before we accomplish. The inventor sees in his visions the completed machine before one single part is wrought out. The architect can see the building in all of its details before a stone is laid in the foundation. The Cathedral of Cologne was begun in 1248 and finished according to the original designs Oct. 15, 1880. That was a great plan that was more than six hundred years in being realized, but at each step the master workman must have in his mind the completed structure. The thought that some day those plans would be completed was one of the constant encouragements to him.

The preacher needs a vision of the greatness of his task if he would cope successfully with the difficulties that he meets daily. What is the goal of his efforts? Is it to pay the debts of the church and meet all the current expenses promptly? Is it to erect a new building? Is it to make this particular pastorate a stepping stone to something better? Or is it to make just as large a contribution as possible to the progress of the Kingdom of God in the world? What is his conception of his task? His answer to these questions will determine how he will spend his time, his energy, his means, and direct his forces. He may not see all accomplished that he would like, but he will make a real contribution to the

whole plan. Therefore I urge to-day that the preacher have a vision of his task wherever he may work. He ought to know the relation of that vision to the various efforts to better the conditions in the community spiritually, morally, physically, socially, intellectually and politically.

I. What shall be the nature of this vision?

Jesus' vision was embodied in the idea of the Kingdom and its realization. It was the coming of this for which he taught his disciples to pray. The most concise expression of the meaning of this is given by Dr. W. N. Clarke. In defining the Kingdom of God he says that it is the spiritual reign of God in the actual lives of men. To bring this about was the Master's great task, not simply in Palestine nor among the Jews, but to the ends of the earth and among all peoples. Nothing less than this should be the preacher's vision to-day.

1. This vision must be social as well as personal. Jesus dealt primarily with individuals, but not exclusively. We emphasize personality in these times. The Kingdom must be established first in the lives of individuals. With this idea in mind the modern preacher will reach the individual lives and conserve the entire life for Kingdom service. There is a distinct tendency to-day in our laws to protect childhood and the person and rights of every individual member of society. But the individual is a member of society and as such the welfare of the entire community is to be considered. The preacher, the politician, the physician, the lawyer, the business man ought to think of the interests of society at large rather than personal interests. We are far from doing that to-day, but the preacher's vision will never be realized until the spirit of God rules in the practical lives of men. 2. This vision must be material as well as spiritual. In reality the spiritual are the mightiest forces that we know. What is spirituality but the Spirit of God in the lives of men. This is the great dynamic that impels men to live and labor for God and humanity. But we are all dealing with the material constantly. It has very great influence upon the spiritual. Therefore the realization of the purpose of the Master would give justice to every man and assure him of equal privileges with his fellowman to secure all the necessities of this life. He cannot ignore the relation of these two vital elements in any complete life—the spiritual and the material nor their close connection. 3. Again, it must be extensive as well as intensive. Christianity is essentially missionary. It was an astounding vision that Jesus had when he gave the Great Commission to a handful of disciples. There is a tremendous task before the Christian world if it would make the Gospel vital among Pagan peoples. Can it be done? Dare we take anything less as our goal?

II. But how shall this vision be realized? Is it practical? Or is it visionary? The preacher can never realize it fully because the nearer he approaches it the larger it becomes. His conception of the Kingdom will grow as he grows.

1. First of all it is his duty to preach the Gospel, not as a theory, but as a great fact. Sin is not a theological dogma, but a fact that we face every day. Redemption is not a theory but an experience. These facts are as vital and real as any with which we have to do. At times he will be called upon to raise his voice in protest against some form of wrong and in favor of some great reform. Let him not refrain for he speaks in the name of God. 2. Again, it is his privilege to develop leaders. No man stands closer to our best young people than does

the preacher. He can suggest to some of these choice men and women the great opportunities that open before the ambitious, aspiring young persons, in these times and encourage them to fit themselves for these largest places in life. The need for capable Christian leaders in all vocations is too apparent to need emphasis. Here is a great opportunity for the preacher. 3. In realizing his vision the preacher must study to utilize his force. His parish is his force as well as his field. He stands as an executive that can touch every home, shop, store, school in the community. His people will need developing in order to do the most effective work, or give the best that they can in time, means or ability. He can never realize his goal in even a small way unless he sees his opportunity here.

In conclusion let me say that the preacher who has grasped something of the meaning of the Kingdom in its broad application to all that concerns humanity for time and eternity has a great message to transmit to his fellowmen. He may have only a small part in the realization of this vision, but it is a real part. This vision will give inspiration and endurance in the face of hardships and difficulties. Moses endured as seeing him who is invisible.

THE ALUMNI DINNER

President Henry Clarke, D. D., of the class of 1891, a classmate of President Barbour and Professor Betteridge, proved a happy choice as president of the Alumni Association and acted as toast-master at the dinner. Remembering with regard and affection the long and faithful service of Professor Stevens and Professor Betteridge, it was unanimously voted to telegraph to Mrs. Stevens seriously ill at Granville, Ohio and send to Mrs. Betteridge of Rochester, so recently bereaved, a floral token. President Barbour voiced his appreciation of the co-operation of the Alumni; President Rhee brought the greetings of the University of Rochester; President Price responded for the colleges. One of the oldest graduates present was our honored friend Reverend Jonathan Dayton Merrell of the class of 1856 who looked back upon an experience of six decades. He was followed by Alva Ross Kitt of the class of 1916 just entering upon his ministerial career. Professor J. P. Silvernail, the senior professor of the Seminary, just rounding out twenty-five years of service added a few reminiscences. The last speaker was the Reverend Arthur Charles Baldwin, of the class of 1900, pastor of the Park Avenue Baptist Church and recently added to the Board of Trustees. Thus endeth the sixty-sixth commencement.

ROCHESTER'S OUT-OF-TOWN CONGREGATION

GLENN B. EWELL.

So far as is known, the history of circulating books from theological libraries by mail has never been adequately written. The pioneer in this undertaking probably was the General Theological Library of Boston. This library was founded in 1860, and for forty years the privilege was limited to those who paid a membership fee. In 1900 an invitation was given to all New England clergymen of every denomination to make use of the library without payment of fees. Naturally, those who used the library were those who lived in or near the city of Boston. In 1909 a free delivery service was instituted, open to all clergymen in England. While the service of the General Theological Library may not be the first in this field, it has been the inspiration of most subsequent efforts. Crozer Theological Seminary has maintained extension courses and a circulating library since 1908, at least. This work was endowed by Samuel A. Crozer who made two gifts of \$10,000 each, the income of which should be used for extension work. The University of Chicago has also been active in extension work both in Ministers' Reading Guilds and the American Institute of Sacred Literature.

So far as New York state is concerned, the first action was taken by Colgate Theological Seminary, in 1912. A nine page folder was issued offering sixteen titles to out of town pastors. Postage was paid in one direction by the library. The activity of Colgate had its origin in a committee on the "Rural Church Problem" appointed by the Missionary Convention of the State of New York, popularly known as The Baptist State Convention.

Professor Starratt of Colgate and Professor Stewart of Rochester were both members of this committee. And thus in July, 1912, the Rochester Library became interested in the rural problem and in the circulation of books to out-of-town ministers. A list of thirty-seven of the best books dealing with various phases of country life and especially the rural church was prepared by our library and printed. This list, accompanied by a letter from Dr. Stewart, was mailed to about one hundred and fifty rural and village pastors of Baptist churches in the "Rochester Territory." The books were offered for

four weeks each, and postage one way was paid by the library. On this list about one hundred and twenty volumes were circulated. With more experience at that time we should have been able to increase that number. It was all new work and we had to learn how.

In November, 1913, after a special grant of one hundred dollars had been made by the Executive Committee of the New York Baptist Union for Ministerial Education, another selected list was prepared. During the summer and fall that preceded the printing of this list, and as the result of correspondence between Dr. Estes, librarian of Colgate, and the librarian at Rochester, the whole state, outside of the territory influenced by New York City and Albany, was divided between the two seminaries. This did away with what was known as the "Common Territory" and gave each library a larger field for definite operations without duplication. The second list was mailed to about two hundred and fifty pastors. The books offered were still mainly concerned with the country life and church problem, although three or four titles of more general interest were included. After receiving this list forty pastors asked for one hundred and eighty books. Some requests came from pastors in larger size towns. Other requests came from pastors of churches composed of "farmers in this valley and lumbermen in the mountains." The response to this second list was so encouraging that it was decided to print a third list, which was done in December, 1914. This time the scope was broadened somewhat and we offered eleven volumes on Religious Education, the list being selected and annotated by Professor Robins, and eleven volumes of what was called "General Theological Books," the selection being made by Professor Cross. Added to these were nineteen titles of books concerned with rural problems which had been added to the library since the publication of the second list. As a result of mailing this third list, forty-four pastors took up correspondence with the library, asking for two hundred and sixty-eight volumes. Of these, one hundred and ninety-three were actually sent out before the beginning of the vacation period. The popularity of the second and third lists over the first may be partly accounted for by the fact that the library was now paying transportation in both directions. This was possible in part because in March 1914 books were admitted to the parcel post and so the cost of mailing was materially reduced; the average is about six cents per volume each way.

The fourth list was mailed during the current year. There was

some delay in getting the usual extra appropriation, so that it was not mailed until January. The subject selected for this list was Missions. One reason for this decision was that two conventions of The Laymen's Missionary Movement were held in this territory during the winter. The books selected were not the latest volumes on missions, but were such volumes as could be spared from the Seminary Library. We might not have been able to offer any on this subject, had not the Rev. H. F. LaFlamme, one of the secretaries of the Laymen's Missionary Movement, and the library of the Park Avenue Baptist Sunday School, deposited in the Seminary Library books on missions to be used for the purpose of out-of-town circulation. With this help we were able to make up a list of fifty titles. We have had requests from thirty pastors who have asked for two hundred and twenty volumes. This is not discouraging because many pastors who received the list had already read widely on this subject. Moreover a large number of pastors in Western New York have been engaged in special work this year which prevented their undertaking any outside reading. And the list was mailed too late in the year.

It is interesting to note that the idea of circulating books by mail is rapidly spreading. The library of William Jewell College published a bulletin in February 1913, giving a list of books that would be loaned by the State Library, and which would be of interest to rural workers. In 1914 the New Jersey Baptist Bulletin printed a list of books which they were willing to circulate in New Jersey. The same year the Nebraska State Baptist Convention appointed a committee "looking toward a circulating library for pastors of rural churches." In 1915, the Illinois State Conference of the Methodist denomination took up the matter for their pastors. In March, 1916, the library of Kalamazoo College, Michigan, published a generous list of books which they were willing to circulate.

Thus it will be seen that Rochester is in the trend of a rather significant movement, and it is somewhat to our credit that we became interested well toward the beginning. There have come to the library many expressions of gratitude from all over the state. We receive each year applications from pastors whom we are not able to supply because our financial status prevents us from circulating outside of our own denomination. We are grateful that ministers are more and more turning toward this library to help them solve their special problems. One pastor was suddenly called upon to lead a conference on the sub-

ject of the Rural Church in connection with an Agricultural College symposium, and it was a pleasure to us to be able to furnish him the books he needed to make the necessary preparation. Another pastor wrote that he had an important paper to prepare for some Ministers' Conference and the Library was glad to send him the books. Because of correspondence with the Library, one pastor thought to ask for the loan of a map to be used in a foreign missionary sermon. In returning the map he wrote: "You may be glad to know that your labor was not in vain. With the use of the map last Sunday our church raised its share of the budget for foreign missions—the largest foreign missionary collection ever given by this church." All these opportunities for service are welcomed by the Library.

The future of this special form of service is uncertain because heretofore it has depended upon annual extra appropriations. The time will probably come soon when it will be necessary for some other organization, as the State Convention, for example, to assume the financial burden and properly organize the work. So far the work has been carried on with no official recognition from the Convention. The Rochester Library has never been able to employ any "follow-up" system which would largely increase the number of books circulated. But in keeping the Seminary in close touch with the churches of this territory, and in strengthening the bonds between the pastors of this part of the state and the Seminary, we feel that we have accomplished something. There has never been any financial demand made upon either the pastors or the churches, although in one case a voluntary contribution was made toward the expense. Of course, it would seem to be only a reasonable return if the pastors who received these books would be especially careful to see that the cause of Ministerial Education was on their local church budget; but even this has never been urged upon those receiving the books. The Library has been willing to take up itself this additional amount of work with no other return than the hearty thanks of those to whom the service was rendered.

THE YEAR AT THE GERMAN DEPARTMENT

ALBERT J. RAMAKER.

The year just passed has been a busy successful one on our special preserve, from almost every point of view. Our enrollment of students totaled sixty-six of which number twenty-eight were in theological classes, the remainder being engaged in preparatory work. Our student body is always representative of our widely scattered constituency. Some hail from Texas, others from the Pacific slope and a goodly number came to us last fall from the westernmost provinces of Canada. Our German missionary interests in the great Canadian northwest have been making very rapid forward strides during the past few years, but according to last reports the European war is beginning to affect them disadvantageously. The men who have come to us from that section are very loyal to their newly adopted country, however, and prefer going back there for their summer's work to any other place.

The past year has brought a change in our teaching force by reason of Professor Gubelmann's retirement from active service, mention of which was made at our Commencement last year. Rev. Friedrich W. C. Meyer, formerly pastor of the First German Church at Milwaukee, was called by the Executive Committee to fill the vacancy and since October first he has been with us. Professor Meyer has taught classes in Systematic Theology and Homiletics with great satisfaction and success. His election to the position goes to the General Conference of German Baptist Churches for ratification this coming month of August.

Although relieved of all class-room and other work in connection with our department, Professor Gubelmann, at the earnest request of the students, came over once a week during the entire school year for a lecture on the History of the Great Asiatic Religions. This course was very much appreciated by the students participating.

We feel specially cheered by the good showing of our finances this year. Closing the last year's books with a debt, we saw looming up before us a still greater one not knowing what thereupon would happen. But our most earnest appeal to our German churches and Sunday Schools was responded to nobly with the result, as the treasurer informs us, that, with no prospective deficit to torment us, there may be

even a few hundred left in the bank for needed repairs to our dormitory building.

We graduate a class of ten men. Some of these intend to enter the English department in the fall for additional studies. The remainder have either already found a settlement or are expecting to do so shortly.

We greatly lament with the entire body of our German Baptist people the recent loss by death of the Rev. George A. Schulte, of Newark, N. J., who, himself a graduate of our department in the class of 1863, for many years served on our Executive Committee as a representative of our General Conference. Mr. Schulte's death is a very heavy blow for the organized missionary forces of our German churches, for to these interests he had been devoting his rare gifts of organization and missionary enthusiasm for more than a quarter of a century. His able and enthusiastic anniversary sermon before our department two years ago is still in grateful remembrance.

IN BRIEF

The fourth annual Conference of Students of the Colleges and Universities of New York State under the auspices of Auburn, Colgate, and Rochester Theological Seminaries was held at the Auburn Seminary on March 18 and 19. President Barbour spoke on "The Minister and Young People." Mr. James A. G. Moore of the middle class was the student representative and contributed an address on "The Seminary Student's Contact with Life Without." The other Rochester representative was Professor Moehlmann. Some fifty students were in attendance; nineteen of these had decided in favor of the ministry or of medical missions before coming.

President Barbour's program for the coming months is as usual quite exacting. After lecturing at the Special Session of Colgate and Rochester Theological Seminaries, he leaves for the Northern Baptist Convention, giving an address on "Baptist Young People and Education" and presiding at the Brotherhood Banquet. On Wednesday, June 7, President Barbour delivers the commencement address at Des Moines College, on June 11, the baccalaureate sermon at the William Smith College in Geneva, New York; on June 29, the centennial sermon of the South Livonia (New York) Baptist Church; and

on June 21, the annual commencement address at Bucknell University. The major part of July is set aside for literary work.

Professor Rauschenbusch went to California in May, 1915, to deliver four addresses on the Bible before the International Convention of the Young Women's Christian Associations, and to speak before the Home Mission Society at the Baptist Anniversaries. He also delivered a number of addresses at most of the colleges of Southern California, and addressed other audiences. At Berkeley, California, he gave two courses before the Summer School of the Pacific Theological Seminary, delivered three Earl Lectures, and made other addresses, mostly before student audiences.

In the course of the Fall and Winter he has addressed audiences of college men and women at the University of Rochester, Massachusetts Agricultural College, Dubuque German College, Muhlenberg, Clark, and Tufts Colleges, the International Y. M. C. A. and the Y. W. C. A. Training Schools, and a Student Conference of Andover, Hartford and Union Theological Seminaries. He has spoken at the N. Y. State Convention of the Y. W. C. A., the Missionary Congress of the Reformed Church in the United States, the Buffalo Baptist Association, the Fellowship of Reconciliation, the Congregational Club of Chicago, the Methodist Ministers' Conference of Chicago, and at many forums and mass meetings. He has also spoken often in his home city, and he has declined many more invitations than he has filled.

The Rochester School of Religious Education is a weekly institute for the training of Sunday School workers. It is maintained by the Protestant churches of Rochester, in co-operation with the Young Men's and Young Women's Christian Associations, the University of Rochester, and the Rochester Theological Seminary. It is under the direction of Dr. Irving E. Miller, of the University Department of Education. The work of the Institute is divided into two terms of twelve weeks each, ten of which are devoted to actual class work. The Institute is held in the Y. M. C. A. building on Tuesday evening of each week. During the year just closed, twelve different courses of ten weeks each have been offered. The registration for the year ran above 200. The faculty includes the best trained men and women in the city of Rochester in their different lines.

Four members of our faculty have given instruction in the Rochester School of Religious Education. Professors Rauschenbusch and

Stewart, who gave four lectures each in a course on Messages of the Bible to the Modern World; Professor Robins, who conducted a class in Principles and Methods of Religious Education; and Professor Parsons, who conducted a class in Bible Heroes and Heroines. Professor Robins represents the Seminary upon the Board of Directors.

In the course of the past year Professor Robins has spoken on various phases of religious education at the meetings of the Groton, Ontario, Greece, and Kendall and Hamlin Sunday School Associations, at the Baptist Minister's Conference of Central New York (at Syracuse); at a Sunday School Institute of the German Seminary and German Baptist churches of Rochester; at the Monroe Baptist Association; and before a dozen churches and Sunday Schools of Rochester and vicinity.

Professor Parsons was invited by President Judson and the Faculty of the Divinity School of the University of Chicago to read a paper in the field of New Testament investigation at the celebration in June of this year of the twenty-fifth anniversary of the founding of the University and the fiftieth anniversary of the founding of the Divinity School. His operation for appendicitis made the cancellation of his acceptance unavoidable.

Professor Cross has completed fifteen consecutive years of teaching. During all this period he has not missed a single lecture because of illness.

As the Record goes to press, word comes of the election of Dr. Barbour as President of the Northern Baptist Convention. Our hearty congratulations.

The Special Session of Colgate-Rochester Theological Seminaries while not marked by large attendance was characterized by high-grade lectures and intense enthusiasm on the part of the matriculants.

The Rochester Theological Seminary Bulletin

Sixty-Ninth Year

No. 3

THE RECORD

NOVEMBER, 1918

RAUSCHENBUSCH NUMBER

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New York, under the Act of August 24, 1912.

WALTER RAUSCHENBUSCH.

October 4, 1861—July 25, 1918.

A. B., University of Rochester, 1884; graduate, Rochester Theological Seminary, 1886; student abroad, 1891-2, 1907-8; minister, New York City, 1886-1897; D. D., University of Rochester, 1902; D. D., Oberlin College, 1916; Professor, Rochester Theological Seminary, New Testament, 1897-1902; Church History, 1902-1918.

Author: Life of Jesus, 1895;
Biography of Augustus Rauschenbusch, 1901;
Civil Government of the United States, 1902;
Christianity and the Social Crisis, 1907;
Section on United States in Krueger's Church History, 1909;
Prayers of the Social Awakening, 1910;
Christianizing of the Social Order, 1912;
Unto Me, 1912;
Dare We Be Christians, 1914;
Social Principles of Jesus, 1916;
A Theology for the Social Gospel, 1917.

Earl Lecturer, Pacific School of Religion, Berkeley, Cal. 1910;
Merrick Lecturer, Ohio Wesleyan University, 1911;
Gates Lecturer, Grinnell College, 1914;
Taylor Lecturer, Yale University, 1917.

THE FUNERAL SERVICE.

July 27, 1918

PRAYER—

PROFESSOR LEWIS KAISER

O thou Eternal One, the Father of life, with whom there is no variableness, neither shadow of turning, to Thee we lift up our souls, in this mysterious presence of death, for sustaining grace in our common loss and heartening cheer in our common grief. We are thy children; and with implicit and unfaltering trust we submit, not grudgingly but confidently, to this ruling of thy Providence that has taken from this dear family its beloved head, and from our midst one of the choicest of Thy spirits. And as we gather, with mingled emotions, about the remains of our friend, our brother and fellow-man, one whom we esteemed and loved more than words can express, we ask but one thing, dear Lord: that into our lives there may come, more consciously and more fully, that spirit and that virtue that made this man not only great in the eyes of his fellows but dear to thine own heart.

Wilt thou bless this brief memorial service to the comfort and uplift of our souls; that as we look for the last time upon the face of him who is gone from us we may renew our purposes and have quickened within us an impulse and a passion to live up more fully and more devotedly to the message that burned in his prophetic soul. Help us, dear Jesus, his Lord, and our Lord. Amen.

SCRIPTURE—

PRESIDENT CLARENCE A. BARBOUR.

Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction,
And sayest, Return, ye children of men,
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

*Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up:
In the evening it is cut down and withereth.*

*God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken in the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.
Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and loving-kindness shall follow me all the days of
my life:
And I shall dwell in the house of Jehovah for ever.*

*Fear thou not, for I am with thee; be not dismayed, for I am thy
God; I will strengthen thee; yea, I will help thee; yea, I will uphold
thee with the right hand of my righteousness. . . . For I Jehovah
thy God will hold thy right hand, saying unto thee, Fear not; I will
help thee.*

*For as the heavens are high above the earth, so great is his loving
kindness toward them that fear him. Like as a father pitieth his
children, so Jehovah pitieth them that fear him. For he knoweth our
frame; he remembereth that we are dust.*

*Beloved, think it not strange concerning the fiery trial among you,
as though a strange thing happened unto you: but insomuch as ye
are partakers of Christ's sufferings, rejoice; that at the revelation
of his glory also ye may rejoice with exceeding joy.*

Who shall separate us from the love of Christ? Shall tribulation,

or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

Beloved, now are we children of God, and it is not yet made manifest what we shall be; we know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.

For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching.

Therefore be ye, also ready: for in an hour that ye think not the Son of man cometh.

HYMN—STILL, STILL WITH THEE, WHEN PURPLE MORNING BREAKETH. Mrs. James Vick.

ADDRESS—

PRESIDENT CLARENCE AUGUSTUS BARBOUR

Last Monday he had expected to be at home, here, where loving hearts and hands had prepared his room with all which could speak glad welcome. On Thursday he went home to the Father's house of many rooms, where eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him. Among them, Walter Rauschenbusch is assuredly numbered.

At the age of fifty-six, in the period which is looked upon as the very height of life's productive power, he has gone from us. We had confidently anticipated many years of companionship with him in the journey and of comradeship with him in our work in the kingdom of God. Even until a few days past, we had thought he might regain at least a measure of health and strength, that the time might come when he could again continue in his class room his inspiring work with the students whom he loved. We know now that never could have been, that if he had lived it would have been a life of invalidism and pain. For him and even for those who were nearest to him, we can see that this which has come was best. A strong man, so very strong in all which constitutes real manhood, he has gone in the plenitude of his power.

The outline of his life is very simple, as great lives are apt to be. He was born in Rochester fifty-six years ago. Here he lived for a large majority of the years of his lifetime, and here he passed away. This was the city which was dear to him above all other cities. He was a graduate of the University of Rochester in the class of 1884, and of the Rochester Theological Seminary in the class of 1886. His father, one of the grand old men of the church, came to this country with those who sought here freedom of thought and speech

in the 40's; and Augustus Rauschenbusch voted for Fremont and Lincoln before Walter was born. The son was an American by birth, and, as he said to me not many months ago in that study in Alvah Strong Hall which became so associated with his personality: "I have never had, nor have I ever wanted, any country but this."

In a recent letter from his pen which was given to the press, he spoke in equally strong terms:

"I was born an American citizen, as you know, and have never dreamed of being anything else. The American ideals of democracy have dominated my intellectual life. I am not merely an American in sentiment, but have taken our democratic principles very seriously and used my life to inculcate them and spread them here and abroad."

Of that letter a Rochester paper this morning, editorially says:

"Written within a few days of his death, it will be regarded as a testament by those who would emulate his efforts to aid in making the world a better place in which to live. It is a candid and open testament, and it needs no commentary, for it squares with the self-sacrificing intellectual and practical work of its author. In the clear perspective of history, where only true values are the measuring rule, Walter Rauschenbusch's name will loom large."

For eleven years after his graduation from the Seminary he was pastor of the little Second German Baptist Church in the city of New York, impelled to accept that position by his willingness for sacrificial service and his love for the poor. Here he spent himself without measure. Of that service the Master might well say, as we believe already he has said: "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In that ministry, through premature exposure after severe illness, there came to him the affliction which was to be with him until the end. Henceforth the world of sound, with all which that world means—a meaning so much greater than we realize who have an open door to all which it grants—that world was largely closed to him. Those who knew him most intimately know best how keenly he realized the handicap. This is what he meant when, in the letter to which reference has already been made, he speaks of "those who are in readier contact with public opinion than I can be."

How splendidly he bore his deprivation, bore it with a smile; did not allow it to interfere with that gracious and sparkling humor of his which was so marked a characteristic of his thinking and of his word.

As I think of Walter Rauschenbusch in this aspect of his life, I feel that his spirit was identical with that of George Matheson who, shut out from another world of sense, leaned hard upon the Love that would not let him go, and in whose ocean depths the flow of his soul might richer, fuller be.

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be."

After his pastorate in New York, he returned to Rochester in 1897, and remained here for twenty-one years in his work in the Seminary. He will doubtless be mostly remembered through the work of these years. While he was faithful to his duties in the Seminary, he constantly responded to the calls for service beyond the Seminary walls. He could not respond affirmatively to a tenth of the insistent demands for his message. He gave courses of lectures in the Pacific Theological Seminary, the Ohio Wesleyan University, the Bangor Theological Seminary, the Yale Divinity School, the Oberlin Theological Seminary.

His department of teaching had to do with the history of the Christian church, and he made that history live and throb with meaning. He was a wonderful teacher. Successive classes of students recognized their debt to him. He was illuminating, thought-compelling, inspiring. To him the history of the church was always considered in its relation to the living God, whose footsteps are everywhere found in the story of the nations and the story of the church, for him who has eyes to see. But in many lecture courses and in the multitudinous addresses which he gave before great audiences in many institutions, his dominating theme had to do with the social order, with the highest welfare of mankind. He loved the church: among all other human institutions he held her incomparable. He saw her by the eye of faith reborn for her great new task amid the perplexities of a changing order. He loved the people: especially the people who bore the burden and heat of the day. No man lives whose heart has gone out more tenderly toward all of God's little ones. He loved the kingdom of God. There was with him no sacrifice of regimental loyalty; but above the flag of the regiment was the

flag of the army; above the standard of any separate unit, the banner of the Captain of the Cross, the Commander of the armies of the faithful, the King Omnipotent and Eternal.

As a prophet of social righteousness he stood in the very front rank of the men of our day. He was one of the pioneers in this great and until recently untouched field. His books are known about the circle of the globe. They have been translated into many tongues. They will continue in their work of ministry long after this day when the voice of their author is still. And more than most men that I have known, Walter Rauschenbusch loved Christ; and Christ was ever for him the living Christ. He could sing with Whittier:

“But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

“The healing of His seamless dress
Is by our beds of pain;
We touch Him in life’s throng and press,
And we are whole again.”

And he could also sing with the Quaker poet, in full, humble and loyal devotion:

“O Lord, and Master of us all!
Whate’er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.”

The prayer with which he closed his book of Prayers “For God and the People,” voicing the longing aspirations of his soul, opens a window into the deepest places of his own spiritual life:

“O Thou who art the light of my soul, I thank Thee for the incomparable joy of listening to Thy voice within, and I know that no word of Thine shall return void, however brokenly uttered. If aught in this book was said through lack of knowledge, or through weakness of faith in Thee or of love for men, I pray Thee to overrule my sin and turn aside its force before it harm Thy cause. Pardon the frailty of thy servant, and look upon him only as he sinks his life in Jesus, his Master and Saviour. Amen.

Few of us have any adequate conception of the reach of influence which Walter Rauschenbusch has exerted. Not only to his own students and to a great many other college and university men in other institutions of learning came his help, his message of uplift and good cheer. To his home and his study there came, unheralded and unreported, many whose names stand high on the rolls of mankind in our own and other lands among the earth's great ones. And yet a multitude of the humble found in him a friend and counselor in time of need.

There will be sorrow far beyond the confines of this community when it is learned that he is no more. But there will be other occasions when we shall have reason to speak of the great services which he has rendered. At this hour our hearts are moved with the sense of our heavy personal loss. He was so friendly that he bound his friends to him with close and strong ties. To us the loss of him is grief beyond measure. To those of the family circle to which he gave himself with a constancy, a tenderness and a sacrificial devotion so entire, the bereavement is incomparably great. They were always in his thought, in his prayer, in his love. They share to-day with us the words which I now read, left as a message from him and written but a few weeks ago when he foresaw that all the hopes for his recovery were likely to be futile and that the end of life might not be far away:

"I have long prayed God not to let me be stranded in a lonesome and useless old age. And if this is the meaning of my present illness I shall take it as a loving mercy of God toward his servant.

"I had hoped to write several books which have been in my mind, but doubtless others can do this work better. The only pang is to part from my loved ones, and no longer be able to stand by them and smooth their way. For the rest, I go gladly, for I have carried a heavy handicap for many years and have worked hard."

His warfare is accomplished. He has fought a good fight. He has won his victory. The song of triumph mingles to-day with our sorrow. He would have this no hour of gloom. Nay, rather, he is of "the saints who from their labors rest," of those who have joined that company which no man can number, who have washed their robes and made them white in the blood of the Lamb, and who dwell in the immediate presence of Him whom they loved and worthily served.

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.
Alleluia!

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Alleluia!

PRAYER—

PRESIDENT-EMERITUS AUGUSTUS H. STRONG.

Our Father, our Savior, our Comforter, we call upon Thee, in this hour of trouble. Thou art our Rock, our Fortress, and our Deliverer. Thy mercy has followed us through all our past days, and Thou wilt not desert us now. Thine exceeding great and precious promises are ours, and Thou hast sealed them with the blood of the Cross, for He who spared not His own Son, but delivered Him up for us, will also with Him freely give us all things.

We submit ourselves therefore in simple faith to the will of God. We are short-sighted and ignorant; Thou are infinitely wise. We would accept Thy plans for ourselves and for those we love, even though we cannot fully understand them. We will believe that all things shall work together for good, to us and to those we love, and that these very present afflictions shall be followed by an eternal weight of glory.

Thy gifts have been great to our departed friend and brother. We thank Thee for his powers of intellect and heart and will, his love of truth, his sympathy with the down-trodden, his courage in efforts to lift up the toilers of the world. We praise Thee for his quick partnership with the oppressed, and for his bold, incisive utterance in their behalf. Thou, O Christ, hast had him near Thy heart, as Thou didst have Thy disciple John of old, and from Thee he drew the courage to dare and to suffer for others. We rejoice that, when opposition came and he was troubled, Thou didst impart to him Thy peace, so that even in pain and weariness he could rest upon the bosom of his Savior and his God.

He has served his generation by the will of God; as Thy word is true, his works shall follow him. We pray that his testimony may not be in vain. We pray that his death, through the influence of Thy Holy Spirit, may only deepen the impression his books and his life have made upon the literature and the government of the world. Whatever of shortcoming or of defect may have been his, Thou canst rectify and remedy. But we trust implicitly that Thou wilt make his large-minded and large-hearted philanthropy an endless power for good.

Thou art the God of the widow and the fatherless. We commend this family to Thy special care. Fulfil Thy promise to them, and help them to cast their care upon Thee. We have never seen the righteous forsaken, or his seed begging bread. Descendants of that long line of Thy servants in the ministry, they are dear to Thy heart. Be especially gracious to that eldest son who, on a foreign shore, shares in our great struggle and in Thy great cause. If it please Thee, spare him to be the stay and support of this household. God bless the absent boy, and give him his father's spirit!

We pray for the land for which our departed brother had such filial affection and pity. It has risen up to mar his plans for the welfare of the world's workers, and to delay the fulfilment of his hopes. We thank Thee that he came to see its need of chastisement, and the certainty of its defeat, while yet his loyal soul had sorrow like his Savior's for its sins. God raise up many others who, like Walter Rauschenbusch, are willing to give their sons for the cause of God and their country! And God grant that human brotherhood, and, the setting up of the kingdom of God upon this earth, of which he had almost prophetic vision, may soon become realities instead of dreams!

We go to Mount Hope to-day, in hope as well as in sorrow. We commit the remains of one we dearly loved to their kindred earth, confidently believing that He who is the Resurrection and the Life has already made his soul partaker of the life eternal, and that He will in due season raise even this frail body, cleansed from the dishonors of the tomb, to immortal glory, and to be one with Christ forever. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end, Amen.

HYMN—O LOVE THAT WILL NOT LET ME GO.

Mrs. James Vick.

BENEDICTION—

DR. PAUL MOORE STRAYER.

And now, our heavenly Father, we who love him, give a hail and a cheer to this Thy child who has entered into life; and all the brave spirits who have gone before give a joyous welcome to this splendid and triumphant soul whom we commit to a heartier comradeship, and into the Father's hands.

May the grace of our Lord Jesus Christ, which is sufficient for us, and the love of God which passeth knowledge and the fellowship and communion of the Holy Spirit rest upon and abide with us all, ever more. Amen.

Some of Professor Rauschenbusch's favorite hymns were Gerhardt's "Befiehl du deine Wege;" Katherine Lee Bates, "O beautiful for spacious skies;" Ebenezer Elliott's "When wilt Thou save the people;" Bernard of Cluny's "Jerusalem the golden;" G. K. Chesterton's "O God of earth and altar, Bow down and hear our cry;" John Haynes Holmes' "God of the nations, near and far;" Ballantine's "God save America."

His essay on "Hymns of Social Redemption" concludes with these words:

"The hymns of the Church are truly one of the best parts of her historical heritage, and one of the surest proofs of her spiritual value to mankind. A man's eyes must be hazy with prejudice if he does not love and prize the great expressions of personal salvation and religious experience which have been gleaned from all the vast poetical output of the generations and which constitute the common property of all religious bodies.

"Song must be catholic. Whatever is nobly human has a right to be sung. Every true religious emotion has a right to sing its own hymn, or at least to have another man's hymn to serve as an aeroplane skyward. Here is this big new enthusiasm for the salvation of social life and the dislodgement of ancient wrong. What of that? Have we who work and pray over this till it becomes a physical pain, have we no right to a joint and adequate expression of our feelings before God? And what is more, have the working people whose sufferings are more than sympathetic, not a right to hymns that will voice their own new hope and their heaven-born assertion of their worth and their rights? If they prefer drums for the accompaniment, why, drums may rouse just as religious emotions as the *vox angelica* stop on the organ! If the Church has old hymns of social redemption stored away, let us have them. If not, let us make new ones. But social redemption wants hymns."

THE MEMORIAL SERVICE

November 18, 1918

THE DOXOLOGY

INVOCATION

PROFESSOR JOHN P. SILVERNAIL.

Oh Thou who in time past didst speak unto the fathers by the prophets and who hast spoken to us by Thy Son, we bless Thee that Thou hast never left Thyself without a witness; but in every age hast raised up men to lead the people in the way of enlightenment and liberty and progress. We praise and thank Thee that in our time also Thou hast spoken by the lips and lives of faithful servants.

As now we come to commemorate the labor and loving service of one whom we have known and honored, we would raise to Thee grateful thanks for the blessing of his life, for the loyalty of his nature, for his obedience to the heavenly vision and for his unswerving devotion to the welfare of his fellowmen.

Vouchsafe unto us, we pray Thee, such an enduement of his spirit as shall fit us to perform the work which he has left to our hands. Baptize us with a large measure of his love. Grant that we may know and show the unselfish and unstinted devotion to self-sacrificing service which formed so large a part of the endeavor of the friend whose loss we mourn and whose life and memory we hold in such loving honor.

May ours be a like passion for the truth, the same desire to know and to do the will of God, the same readiness to spend and be spent for the relief of human suffering, the same large liberality of opinion toward all men and all races.

Give us, we beseech Thee—in the degree in which we are able to receive it—the same clear conviction of duty, the same breadth of sympathy, the same exactness of thinking, the same depth and loyalty of friendship.

We rejoice with a satisfaction we cannot express, in the possession of what he has left us of the results of the labor of his hand and brain and heart. We thank Thee that his life is funded in his books and in the influence of his fragrant memory. Grant that the fruits of these labors to which he gave the last full measure of his strength may wield an ever widening influence until his vision of ethical righteousness and social well-being and race enfranchisement shall be so

realized that the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

May his mantle fall on those who have felt the inspiration of his instruction. May his sweetness and gentleness and patience and wisdom be imparted to us his fellow teachers; and upon all who have known him and loved him may the benediction of his life and memory abide evermore to inspire and bless.

And now as we sit here recalling and commemorating the nobleness of his influence and the strength and sweetness and purity of his character may the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our Rock and our Redeemer.

Grant this we pray in the name of his Master and ours. Amen.

SCRIPTURE SELECTIONS	-	-	-	-	-	PROFESSOR GEORGE CROSS
HYMN	-	-	-	-	-	"AM I A SOLDIER OF THE CROSS"
ADDRESS	-	-	-	-	-	PRESIDENT BARBOUR

It seems strange to be holding a memorial service for Walter Rauschenbusch. He was so vital, so very much alive, that the thought of death is well nigh foreign to the thought of him. So recently he was here, his eye following the transcription of what was being said, his response so quick, the ever ready smile lighting his face at every touch of wholesome humor. We find ourselves still listening for the sound of his step in the hall, and looking for that cheery greeting which never failed. It would be so natural to go for counsel and for fellowship into his study on the first floor yonder, to seek some draft from the reservoir of wisdom and strength which seemed inexhaustible. But he is not there nor here, not in his home, not speaking to those who in many communities welcomed his prophetic and inspiring message. We are the poorer that he has gone; nay, rather, we are the richer, because one who knew us well and still loves us well is in the immediate presence of his Master and ours.

There will be no "Miserere" here to-night. It would not be his wish; it is not ours. In the most natural way, we whom he honored by counting us in the circle of his friends will think and talk together about him for a little while. Already it has been my privilege to speak my word of appreciation and affection, but I would not forego this opportunity to preface that which will be said by those who will follow me.

We are grateful for this example of what the great vocation of the

teacher can mean when incarnated in a noble mind and soul, farthest removed from the mechanical and wooden conception and method of some who call themselves by the name of teacher. He saw in the concrete. The abstract became the concrete with him. He made the abstract real, living, clear-cut, to the minds of those whom he taught. No one really knows history to whom history is a mere sequence of dates and events; he only knows history who has the historical imagination, the power to transport himself, in thought and life, into the regions, the happenings, the personalities, of other days. The history of the Christian Church with him was a living entity. He saw the unfolding of great principles; he saw the steady advance of the ever manifesting purposes of God through the ages and about the circle of the globe. The streams of local, even of national ecclesiastical life and action, for him were ever contributory to the widening and deepening majesty of the river of the Kingdom of God, moving on in stately might toward the eternal sea. He had "built him a nest in the greatness of God."

In the account of the last days of Socrates we have the record of his address to the judges who had condemned him. Groping in the darkness of that far age, he wondered whether there was light beyond the veil which limits human vision. He was not quite sure whether or not death is a sleep. If a sleep, he does not regard it as unmixed evil; if a conscious state, he looks with delightful anticipation to meeting those who have been his inspiration, whom he had never seen in the flesh. "At what price," said he, "would you not estimate a conference with Orpheus and Musaeus, Hesiod and Homer? At what price would not anyone estimate the opportunity of questioning him who led that mighty army against Troy, or Ulysses, or Sisyphus, or ten thousand others whom one might mention, both men and women, with whom to converse and associate and to question them would be an inconceivable happiness?" In the light of Christian revelation we believe that it is beyond a peradventure that it will be ours to have companionship with those who have preceded us in the journey. Not only those of whom we know through the testimony of others and through the printed page, but those who have been our friends and comrades of other days. I have thought of the high converse of Walter Rauschenbusch with those of his own day who have meant so much to the life and the work of the Seminary. The names of Osgood and True and Pattison and Stevens and Betteridge, and

others yet, are in our thought of him tonight. If it be not true that a renewal of the old friendship and the old intercourse has come, we can but believe that, as with the house of many mansions, the Master might say, "If it were not so, I would have told you."

We are overwhelmed by the thought of what has come to that restless and acquiring mind since the twenty-fifth of July in this year of our Lord, when he went from us. How many questions have been settled for him! What a flood of revelation has been his, while we grope on in a darkness, or a twilight, lightened only by a few white gleams of radiant light from that abode of truth in the throne of God!

Such a life and such a personality constitute a practically unanswerable argument for immortality. If I find a mechanism like a human heart, beating from an undiscoverable second, without a rest, for the term allotted to human life, I know without being told by book or preacher that some great designer, some master-workman, made it. The body grows, develops, reaches maturity and declines. There is a zenith here for the body. But the mind, the soul, that by which we think and reason, that by which we love and worship—they have reached no zenith here. There is a maximum development of the body; there is no maximum development of the mind or of the affections. The more we know, the more we can learn. The more we love, the more capable we are of deeper reaches of love. The essential parts of our being are denied the opportunity for full development here; there must be somewhere extended opportunity, which is another name for immortality. George Macdonald made one of his characters to say, as he looked into the Highland sky where the stars were blazing, "I think up there there may be something like room." Into that region of opportunity, without limit or hindrance, this great personality whom we loved and will always love has gone. It cannot be otherwise.

But there are others to follow me, and I must not trespass upon their time. It is of Walter Rauschenbusch the friend, the comrade, the brother, that I chiefly think to-night, and as I think of him, the words of James Whitcomb Riley bring real comfort and tell a true story to me:—

"I cannot say and I will not say
That he is dead.—He is just away!
With a cheery smile, and a wave of the hand,

He has wandered into an unknown land,
 And left us dreaming how very fair
 It needs must be, since he lingers there.
 And you—O you, who the wildest yearn
 For the old-time step and the glad return,—
 Think of him faring on, as dear
 In the love of the There as the love of Here;
 Mild and gentle, as he was brave,
 When the sweetest love of his life he gave
 To simple things; where the violets grew
 Pure as the eyes they were likened to,
 The touches of his hand have strayed
 As reverently as his lips have prayed.
 Think of him still as the same, I say:
 He is not dead—he is just away!"

ADDRESS - - - - - PROFESSOR CONRAD HENRY MOEHLMANN

"Great men need not that we praise them. The need is ours that we know them."

Twenty-five years ago last April, Walter Rauschenbusch entered my life. When a famous man walks all the way to the rear of a grocery store to place his hand on the shoulder of a lad of thirteen, busy with crackers, salt and sugar, and then and there raises the question of vocation, it marks an epoch in the experience of the boy. He certainly called me from the smell of kerosene and gasoline toward the Christian ministry. Professor Rauschenbusch came to the seminary as teacher of the History of Christianity during the same year in which Robins and I entered as timid but orthodox Juniors. For two years he chummed with us and made us enthusiastic concerning the history of Christianity. On graduating from the seminary a small and struggling Baptist church in a middle-west town fell to my care. It was during the trying days of the first year on this field that a letter from Professor Rauschenbusch asking me to serve in his stead for 1907-8, reached me. Thus he called me to the seminary, and we became colleagues as we had been friends.

It is one of the regrets of my life that during this last year of pain and agony when he needed me most, I should have been so far away. To claim kinship of spirit with him were presumption; to recall the years of toil at his side is an imperial summons to continue the battle for the realization of the hope of Jesus.

How universal he was! Ideal husband and father, citizen of Rochester, of Boston, and of the Kingdom of God, minister at a weak

city church, without his equal in the forum movement, shepherd of the poor and insignificant and oppressed of every race, friend unfailing in humor, in wisdom and suggestion, co-founder of the Brotherhood of the Kingdom, secretary so many years of the Baptist Congress, "bridge-builder" for thousands without hope, translator of hymns that have circled the globe, contributor to the daily press and monthly magazine, editor of religious periodicals, author of many published books and called home with several others under contemplation, prophet capable of the invective of Amos but manifesting the tenderness of Hosea, poet so modest that even the circle of his friends remained unaware of his genius, man of prayer whose devotional spirit will continue to be present at family reunions, in corridor and ward of hospital, in sweat-shop and prison, in custom house and on the battle-field, lover of babies and children, grand international soul who championed democracy, the brotherhood of man, the co-operative commonwealth, genuine seeker after God and at all times and everywhere a child of God.

Walter Rauschenbusch was a Rochester product. Here he was born and reared; here he taught and wrote and wrought; here he went over the crest of the hill. Many of his friendships were with Rochester folks. When flattering and attractive invitations came from the distant West or the nearer East, calls that would have wooed the ordinary mortal to a new love, he only the more resolutely determined to give himself without stint to Rochester. His "Prayers of the Social Awakening" were dedicated "To my friends at Rochester whose love has been my cheer."

Three books were dedicated to Professor Rauschenbusch; John Spargo's "The Substance of Socialism" styled him *Fidei Defensor*, Henry Clay Vedder's "Reformation in Germany" referred to him as "prophet of the New Reformation" to whom "this story of an older struggle for liberty is inscribed with all esteem and affection;" Bishop Williams of Michigan in his "Christian Ministry and Social Problems" says "To Walter Rauschenbusch, a modern prophet of the Kingdom of God, this little volume is offered as a slight tribute of admiration by one who has found in the writings of that man of God a chief source of inspiration in preaching the gospel of the kingdom."

"For Walter Rauschenbusch, friend of humanity" Charles E. Perkins composed this hymn:

"Jesus' road lies plain before thee;
Mark the goal to which it tends,
And its Golden Law of Labor;
Honest work for righteous ends.
Hides a threat of social hardship
In thy future's cherished plan?
Do not seek to build thy fortune
On the wrongs of fellowman."

William Gay Ballantine dedicated his "God Save America" to "Dr. Walter Rauschenbusch, companion of travel and fellow-worker in the new social awakening"

"God save America, new world of glory,
New-born to freedom and knowledge and power,
Lifting the towers of her lightning-lit cities
Where the flood tides of humanity roar!

"God save America! Here may all races
Mingle together as children of God,
Founding an empire on brotherly kindness,
Equal in liberty, made of one blood!

"God save America! Brotherhood banish
Wail of the worker and curse of the crushed;
Joy break in songs from her jubilant millions,
Hailing the day when all discords are hushed!

"God save America! Bearing the olive
Hers be the blessing the peacemakers prove,
Calling the nations to glad federation,
Leading the world in the triumph of love!

"God save America! 'Mid all her splendors,
Save her from pride and from luxury;
Throne in her heart the unseen and eternal;
Right be her might and the truth make her free!"

When the Right Reverend Charles H. Brent, D.D., Senior Chaplain of the American Expeditionary Force in France, says, "The one great religious utterance of the war is the 'manifesto' of the British Labor Party," when President Woodrow Wilson recently gave expression to his hope in these words:

"First, the impartial justice meted out must involve no discrimination between those to whom we wish to be just and those to whom we do not wish

to be just. It must be a justice that plays no favorites and knows no standard but the equal rights of the several peoples concerned.

"Second, no special or separate interest of any single nation or any group of nations can be made the basis of any part of the settlement which is not consistent with the common interest of all.

"Third, there can be no leagues or alliances or special covenants and understandings within the general and common family of the League of Nations.

"Fourth, and more specifically, there can be no special, selfish economic combinations within the league and no employment of any form of economic boycott or exclusion except as the power of economic penalty by exclusion from the markets of the world may be vested in the League of Nations itself as a means of discipline and control.

"Fifth, all international agreements and treaties of every kind must be made known in their entirety to the rest of the world.

"Special alliances and economic rivalries and hostilities have been the prolific source in the modern world of the plans and passions that produce war. It would be an insincere as well as an insecure peace that did not exclude them in definite and binding terms,"

when Robert E. Speer tells us:

"If . . . we are justified in this one more war to stop war, it does not follow that we are free to yield to the spirit that we set out to destroy. Precisely otherwise. If this view now allows and warrants war, it also warns and cautions and sobers us. It bids us be rid of our prejudice and passion, to chant no hymns of hate, to keep our aims and our principles free from selfishness and from any national interest which is not also the interest of all nations, to refrain from doing in retaliation and in war the very things we condemn in others, to avoid Prussianism in our national life in the effort to crush Prussianism, to guard against the moral uncleanness which has characterized past wars as against pestilence, to magnify the great constructive and humane services for which humanity calls in every such time of tragedy, to love and pray for our enemies, to realize that the task set before us is not to be discharged in a year or five years, not by money and ships and guns, but by life, that it is a war to the death against all that makes war possible. We have to replace an order of selfishness and wrong and division with an order of brotherhood and righteousness and unity,"

they agree with Walter Rauschenbusch that

"the God whom Jesus bore within Him was not the God of one nation. The reign of God which He meant to establish was not a new imperialism with the chosen people on the top of the pile. The gospels show us Jesus in the act of crossing the racial boundary lines and outgrowing nationalistic religion. He recognized the religious qualities in a pagan; he foresaw that the Kingdom of God would cut across the old lines of division; he held up the hyphenated and heretical Samaritan as a model of humane kindness. Every time a wider con-

tact was offered him, he seized it with a sense of exultation, like the discoverer of a new continent. That world-wide consciousness of humanity, which is coming to some in protest against the hideous disruption and hatred of the War, was won by Jesus at less cost under the tuition of God and the Kingdom ideal."

And therefore it was that even during this cosmic struggle, he sought to dwell upon the serene height of internationalism. His fault was that he took the Lordship of Jesus so exceedingly seriously. He was a Friend at heart. He was fortunate in possessing so many friends that understood him. The future always vindicates the true prophet. And a quarter of a century hence when history renders its verdict on the thinking and doing of Walter Rauschenbusch, those of us who survive shall hear it said, "A bond-servant of the Lord Jesus in whom there was no guile."

Let us close with one of his prayers:

"O Christ, our Master, our hearts go out to Thee as we remember Thy life and passion. Thine every heart-beat was love and all Thy desire was to help the poor and heavy-laden. But though the people hung upon Thy lips and learned of Thee to serve the Father in the freedom of love, the guardians of religion feared and hated Thee as a destroyer of the Father's law. The people shouted for joy about the lowly pomp of Thy kingship, hoping that their deliverance had come, but the high court of Thy nation plotted Thy death and found Thy gentle lips guilty of blaspheming God. Though Pilate knew Thee innocent, and though he wielded the powers of Rome for justice, he delivered Thee to death and shame, because his life was evil and his heart afraid. All the sins of humanity converged upon Thee to crush Thy life, the bigotry of the good, the cruelty of the law, the corruption of power, the cruelty of the soldiers, the fickleness of the people. O Christ, forgive us, for we, too, have often joined in the spirit of those who mocked and slew Thee. Thou hast looked upon us from the eyes of living men. Thou hast breathed upon us from modern movements. But in the darkness and narrowness of our minds, we knew Thee not and condemned Thee heedlessly. Our Master, by the loneliness of Thy loving life, by the shame of Thy sufferings, by the agony of Thy loving cries upon the cross, we vow anew to take our cross upon us and follow Thee and to carry forward the great mission for which Thy life was spent and Thy blood was shed."

READING OF APPRECIATION BY DR. WOELFKIN

REV. GLENN B. EWELL

While on the high seas returning from France, I was reading a religious newspaper when my eye caught a phrase which startled my mind and pained my soul. It was "The passing of Professor Walter Rauschenbusch." I could read no further but silently murmured, "My friend Walter is gone." My memory swept over many years of our

fellowship together. The name Rauschenbusch is mingled with my earliest recollections. The professor's father, a scholar with interesting eccentricities, was a frequent visitor in my people's home. My own father knew him very well. It was therefore natural that when Walter and I met an inherited interest in one another should arise. The intimacies of real friendship refuse to assume clear forms in the mind and the clumsy inventions of speech break utterly before any attempt to make them current. He was my friend and I must let it go at that. All who have friends will guess better than I could say what that involves.

In the outer and more apparent symbols of life I recognized him as a fearless prophet of God. He saw and felt the unequal burdens of human life. His sympathies were with those whom birth, circumstances and condition had thrown under the wheels of misfortune. Like every true prophet he had a strong faith and hope in the betterment of things and he flung mind, heart and soul into that sacrificial service. His heart beat with the pulse of his Master, who saw, heard and knew the burdens of the people and he gladly offered himself in the service of their redemption. Most of the prophets have their sharp angularities. He had fewer of them than most prophets and these were so softened down by affliction that we became practically unconscious of them. He was one of the first voices to proclaim the social emphasis of the Gospel and perhaps the very first to attempt a theological thesis which would include the new horizon of the glad tidings.

In his professorial work he was a magnet for students. Many men who came to our Seminary felt the lure of his presence and came because he was there. All his students came to feel the power of his message and were inspired by his challenge to undertake tasks requiring sacrifice and courage. Great leaders often have some followers who illy digest their messages and run off on tangents that discredit a teacher. Professor Rauschenbusch's students were happily exempted from such eccentricities. Many of them deliberately chose humble and hard fields of work because of his personal inspiration.

To hear him pray was to feel a benediction. He was like a child at his father's knee, speaking with simplicity, confidence and hope his requests to God. His prayers like his messages were free from those platitudes and stilted phrases which too often characterize prayer.

We hear him not, nor see him now that he has gone. His great

soul will always haunt the dwelling places of men and still brood over the conditions that need redemption. He made his contribution to his generation and left a deposit of influence in the current of history. The lines and colors of daVinci's great painting "The Last Supper" are practically obliterated, yet every generation of art students have studied those dim outlines, and lighting their own talents from that faded masterpiece have kept the genius of daVinci alive. Professor Rauschenbusch's voice is silent and his form is still. Others, as he predicted, will catch up the work and carry it further on. His own work will take its place in the perspective of the past, but the notes which he set vibrating will always sound. His inspiration endowed with immortality will continue to go on. He being dead yet speaketh, while his own spirit is numbered with those prophets and apostles who through faith wrought righteousness. He served his God and generation. He will be remembered for his transparent Christian character and unflinching loyalty to the interests of his brother men.

PRAYER

- - - - - PROFESSOR ERNEST W. PARSONS

Our God, our help in ages past, our hope for years to come, we offer our prayer to Thee. There is none other to whom we can go—there is none other to whom we wish to go—Thou hast the eternal word. We pray in the triumph of our faith and in the assurance that the best is yet to be. We thank Thee for the gift of good men, for the men of the talents, of the great heart, and the unconquerable faith. We rejoice that Thou didst give us this good man in whose memory we are now gathered. We bless Thee for the work that he was enabled to accomplish for Thee and for Thy sons. We remember with gladness the visions which he clarified and the hearts which he inspired. May all this service increasingly bring in Thy kingdom.

We are grateful for the fine powers of friendship which dwelt in his soul, for the choice and gracious fellowship with which he enriched so many lives. We thank Thee for that best part of this good man's life, the little nameless, unremembered acts of kindness and of love. We pray that all these may exercise their continuous ministry.

Grant us the inspiration of the memory of his fearless courage—of his daring to think and to do. Give us the benediction of the memory of his patience and his endurance. May his example enable us to be Thy strong prophets.

We bless Thee for his clean humanity and for the brotherhood of

his heart. We thank Thee for his firm faith and deep trust in Thee through Jesus Christ. We stand in the memory of his love for Jesus his Saviour, his Friend, and his Lord, and we ask Thee that we too may love.

May his fearlessness in the presence of Death help us to play our part. May we be clear-visioned as he in the hour of our testing. We rejoice that

“For him all’s well,
His bark has passed the narrow sea of time,
His tears are dried forever.”

We recognize in gratitude that earth is richer for his being here—we are certain that heaven is richer for his coming. Help us to keep the world from being poorer because he has gone. May his memory inspire us to better work, to more diligent endeavor, to more devoted serving.

Make the hearts strong which falter when they think of his passing. May they think of the high welcome which Thou hast long since given him. Help us to understand the joy which is his portion and the radiance of his Master’s “Well done.”

We pray in sorrow at our loss but in gladness that he has entered upon his larger task. Thou hast received him. We would not take him from Thee. Help us who abide here a little longer to live and to labor in diligence and in faith until that morn when

“Those angel faces smile,
Which we have loved long since, and lost awhile.”
Amen.

HYMN - - - - - “THE SANDS OF TIME ARE SINKING”
ADDRESS - - - - - DEAN JOSEPH W. A. STEWART

It is my purpose to speak at this time of matters entirely personal. Of the work of Professor Rauschenbusch as teacher and preacher, as an apostle of the social gospel, as an author of many books, of his style as a writer and speaker, of his popularity and influence—of these matters I shall not speak, but shall leave them for others. I confine myself to a few simple incidents in our personal relations, and to the revelations of character which those incidents afforded.

The acquaintance and friendship of Professor Rauschenbusch and myself were really an inheritance from his father and mine. In 1851 his father spent four months in the county of Waterloo, Ontario, Canada, where were a considerable number of people of his nationality. He labored among them, preaching the Gospel, baptizing a considerable

number, and laying the foundations of several churches. My father then lived only a mile or two from the village in which his chief work was done. It is to me morally certain that the two men began their acquaintance with each other at that time. Later, according to my best knowledge, my father was instrumental in introducing Dr. Augustus Rauschenbusch to at least one other group of Germans in Ontario. A friendship grew between these two men. My father visited the Rauschenbusch home here in Rochester. The name Augustus Rauschenbusch was well known in my early home. My youngest sister was called Augusta after him. When our Professor Rauschenbusch and I met in Rochester while he was still a pastor in New York, we met at once as friends on the basis of this friendship of our fathers.

While Dr. Rauschenbusch was still in the pastorate, I recall a visit of his to our Seminary anniversaries and a conversation we had in which he spoke of the privilege of prayer. He had been speaking of the burden of work in the great city of New York and of the exhaustion it sometimes produced. I remember well how he said that he invariably found rest and refreshing in prayer; that it not only revived his spirit, but also seemed to bring renewal of all his powers. Whatever his views of the Bible and of theology, he certainly led a most devout life. He "walked with God." He sought to bring his daily life, the inward life as well as the outward, constantly under the eye of God, our heavenly Father. None of us in this Seminary will forget his prayers in our chapel. You could call on him to pray at any time, and invariably you felt that his prayer was a real speaking to God. How simple, how beautiful, how direct, how heartfelt his prayers were! How often he was asked to offer the prayer on special occasions! It was no surprise to us when he published a volume of prayers. It was very true in his case that

"Prayer is the Christian's vital breath,
The Christian's native air."

In the summer of 1905 it was my privilege to have him for a guest for ten days in my summer home on the Lake of Bays in Canada. When he arrived, he at once became as one of the family. All were glad to have him there. All of us, including another guest, went on a camping trip twenty miles away. We spent four days and nights on an island in a very beautiful lake. We slept under tents. We ate around a camp fire. We went canoeing, swimming, fishing. We sat

around the fire at night. He was a most welcome and most delightful guest. Every member of the family, from the oldest to the youngest, was drawn to him. He took a real interest in every one. Never was there anything perfunctory in his interest. It was always vital and it lasted. The Sunday following this outing he preached the sermon in the little church in which I have ministered in my vacations for over thirty years. I remember that sermon well. The text was the Lord's Prayer. The sermon was the text "writ large," and was simple, sincere, illuminating, inspiring, a real word of God. You may be sure the congregation listened, and some of the back-woods people long remembered him and inquired after him.

He made two other short visits in my summer home. Each time his family had been camping still farther north, and he and his elder daughter and the two older sons were canoeing down to their summer home on Sturgeon Lake, a canoe and camping trip of several days. On the way, they gave us a call and stayed with us over night. How welcome they were! How glad they were to sleep in good beds at night! What healthy appetites they had! How we enjoyed a picnic supper on the shores across the lovely bay! What fun we had every minute of their short stay! How gladly we would have kept them longer! How we watched them as they departed in the morning in their canoes on the lake troubled by the wind!—campers and canoeists will appreciate all this. One summer Mrs. Stewart and I spent an afternoon with the Rauschenbusch family at their lovely summer place on the lake already named. In that summer home Professor Rauschenbusch and his family were supremely happy. He loved the simple, pure, elevating pleasures which nature offers to us; the open sky, the starry night, the gathering and bursting of a sublime storm, the hills, the fields, the woods, the lakes, the birds and squirrels, the trees and flowers, his garden plot. All these were dear to his heart. His communion with nature was sincere and was very precious to him.

We all know how earnestly he longed for fellowship with his kind. He was a leading spirit in what was known as the Brotherhood of the Kingdom. He organized a branch of that brotherhood here in Rochester, drawing into it men and women of kindred spirit from different walks of life. In the meetings here he was always the leading spirit: his presence meant a successful meeting. I recall a little token of this desire for fellowship which I observed the last time I dined in his home. There were several other guests.

present. When grace was about to be said, he requested that we all cross our hands and join hands with those next us in token of our fellowship with one another in the presence of God. It was a simple thing, but I never knew anyone else beside Professor Rauschenbusch to make such a request. Doubtless we all remember that at the outbreak of the terrible war, he wore a small piece of crepe upon the lapel of his coat in token of his grief because such a calamity had burst upon our human world. That grief never abated in his heart while his breath remained.

How many things it would be easy to add to this brief tribute and how gladly one would utter them! I close with the familiar words that "Nature formed but one such man and broke the die."

ADDRESS - - - - - MR. CHARLES R. OSBORN

There are times when words seem very futile in their power to express the heart-felt gratitude that goes out from one life for another. Much more difficult is it to speak those words of appreciation that denote the place which our beloved Dr. Rauschenbusch holds today in the hearts and lives of that great student body who in this Seminary have sat at his feet but of whom most have gone out from these halls.

Of course it is natural for students to look upon the one who leads them in the class room from many different angles. They are apt to observe some qualities and characteristics that the outside world does not appreciate, magnifying them sometimes because of a deep admiration. But through daily contact time revealed that we had read into his manly life no virtue that others had not beheld.

Through the books that Dr. Rauschenbusch has written and the many contributions he has made to social and religious periodicals, most of us were in a degree acquainted with him before we came to the Seminary. His books had been placed in our hands by our professors and occasionally our local pastors had either agreed with him or had taken issue upon some of the principles that he had advanced. It was therefore with great anticipation that we looked forward to the privilege of sitting in his class room; in coming into closer touch with the one whose writings were having a most profound influence in the changing of the social and religious thought of our country.

As a student body our hopes were fully realized for early we found in him a true friend. It was his custom to take the different members

of the student body home with him for noon day meal, giving us an opportunity for close fellowship in his study and about the family table. We were made to feel at home in his presence through his congenial and sympathetic nature. We felt that he took a personal interest in each one of us and was eager to learn concerning the social and religious conditions which surrounded our early life; especially the nature of those religious forces that had a part in causing us to enter the Christian ministry.

We shall never forget the wealth of influence that came into our lives as we sat with him in the class room. His sympathy and appreciation of life was as broad as humanity. The background upon which he drew every lesson was a simple but fervent prayer that God would lay His Spirit upon us and inspire us with a passion of Christlike love, that we might join our lives to the weak and the oppressed and might have a part in strengthening their cause by bearing a portion of their burdens. In his keen appreciation of those human and divine forces which co-operate in the development of human history he seemed to us indeed a prophet. He taught the truth simply with clearness of presentation and earnestness of conviction. He helped us to a more vital interpretation of the Scriptures and left with us a spirit of investigation which would aid us in using the Word of God as the mighty instrument in the solving of the problems of our time.

We knew him as a man of true and pure spirit. He possessed a special appreciation of the humorous and drove home to our minds many a plain truth by stressing the amusing and ridiculous side of some situation. The atmosphere of spiritual influence that he carried with him we realized was the outgrowth of a life that was spent in the closest and deepest fellowship with Jesus Christ. Because of his affliction we thought of him as living in a world of deep thought and meditation concerning those things which are nearest to the heart of God and most needful to man. To us he was one who possessed his soul in quietness and looked for the kingdom of peace.

We shall not always remember all of the great storehouse of facts that he opened to us but his point of view toward life we shall not soon forget. Dear to our memory will be that abiding and most helpful inspiration that came from contact with him. He impressed upon us the dignity of true service and the abiding influence of a Godly life. We shall carry out into life with us as a lasting inheritance a love for him who was to us a wise counselor; a noble man and a

faithful friend. In our memory we shall always relate him with those choice souls of earth who have made the world truly better for having lived and concerning whom it might well be said—"they rest from their labors but their works do follow them."

ADDRESS - - - - - PROFESSOR JUSTIN W. NIXON

The exercises of this hour in honor of one whose services to humanity it is a privilege to commemorate carry me back in thought to an evening several weeks ago. It was upon the front north of Toul during the week of the St. Mihiel offensive that I lay down to rest one night in advance of a battery of heavy artillery. Alongside of me lay a young minister of another denomination who preaches to more college students every Sunday than probably any other clergyman in his great church. He had been selected for this position by his bishops because of the dynamic vigor of his message and its power over young men. In the intervals of the firing we talked on the high themes of God and of Christ and His Kingdom. Then we spoke of those whose lives had given most of spiritual enrichment to our own. At this juncture my friend turned to me with earnestness and said: "It is a strange fact, but the man to whom I owe most as a Christian minister to-day is a man whom I have never seen or heard. He lives in your city. His name is Rauschenbusch." He expressed his gratitude that such a great teacher had not limited his influence to the classroom but had ministered to the needs of unnumbered thousands of hungry spirits through the printed page. At last we fell asleep with our thoughts going out to him of whom we speak to-night, whose spirit leaped across time and space and interpenetrated our souls even amid the thunder of battle with the benediction of an unembittered and victorious love.

The incident I have just narrated is symptomatic of the wide influence of our friend. Not only did he touch great multitudes of men but those whom he moved he moved profoundly. He reached the dynamic personalities, the men of thought and action, the men who stir conventions and lead enterprises, the men with pent up passion ready to venture themselves in a great cause. He uncovered the appeal to the heroic in the common circumstances of life and he canalized into the tasks of the day's work reservoirs of spiritual energy which had been tapped hitherto in most Christians only by such romantic appeals as that of foreign missions.

He helped to mould institutions as well as men. The most powerful organization of Protestant Christianity to-day, the Young Men's Christian Association, is also the most complete institutional embodiment of the thesis of social Christianity to the propagation of which Professor Rauschenbusch gave his life. The association has always built its program upon the unity of man. It has also unconsciously assumed the tendency to unity existing between the individual and his social environment. In the work of the Y. M. C. A. with the army abroad, this latent assumption has become a fundamental article of its creed. The Association knows that morale is a complex product, that in it are registered the effects of material living conditions, of the predominance of good feeling or bad feeling among the troops, of recreational facilities, of opportunities for leisure, of mental stimulus through books and educational classes, of emotional satisfactions through letters from home and the presence of good women in the camps, of old-fashioned hymns and of gospel talks. The Association knows and the shrewd leaders of the army know that all these factors enter into the making of the type of manhood that can bring victory in the war. No wonder that Professor Rauschenbusch with his life-long advocacy of the necessity of a Christian social environment was popular with association secretaries. No wonder they wanted him at their great international gatherings, at their training schools and their summer conferences. No wonder they asked him to write their text-books for them. The reason is not far to seek. It lay in the fact that his teaching, not in its details but in its fundamental assumptions and affirmations furnished the religious justification and motivation for the great service of the association to humanity.

He died a victor upon the spiritual battlefield of our age. Not in the sense, of course, that the social structure of the world had been christianized. None had exposed more pitilessly than he the pagan forces that were still triumphant in our civilization. Nor was he a victor in the sense that the cause of social Christianity will not suffer still many rebuffs and grave defeats. None foresaw more clearly the inevitable reaction against the high challenge of his faith. He died a victor in that the cause for which he had fought, the cause of translating into the structure of society the religion of Jesus had become the conscious aim of nearly all forward looking Christian men. We live in a day when the Prime Minister of a great sister nation warns his people that unless we can find some way of ridding ourselves of

the curse of war there are men who are alive who will see the abyss into which civilization will plunge. We live in a day when the President of the greatest republic in the world dares to attempt to reorganize the entire system of international relationships upon avowedly Christian bases. We live in a day when the Archbishop of Canterbury, the head of one of the most conservative of all Protestant bodies, sounds a ringing challenge to the Christian people of Britain to hold up the hands of the President of the United States in his effort to make Christian ideals regnant in the peace negotiations. To-day a myriad of voices acclaim the sharp conflict between the religion of Jesus and forces which have hitherto ruled the fate of peoples. To-day we wage this conflict as a great multitude and under leaders in exalted position in both church and state. When the hour of defeat shall come to our high hopes, as many times it will, let us remember how it came to our friend who is gone, in his affliction and loneliness, when there were few who saw what he saw and what now many see, and when there were few to comfort and uphold where now their name is legion. Let us gather strength from the memory of his unfaltering faith and courage from his undiscourageable cheerfulness, to renew the struggle for that kingdom of God of whose triumph he was ever assured.

I have spoken of his work, let my closing word be of himself. There are some lines of Thomas Bailey Aldrich that haunt my memory to-night.

“Forever am I conscious moving here
That should I step a little space aside
I pass the boundary of some glorified
Invisible domain—it lies so near.”

To those who loved him, the soul of Walter Rauschenbusch was such “a glorified invisible domain.” How many times as I have sat in intimate converse with him have I heard the jangling noises of the world die away and the voice of low motives become still while the spirit of youth hung wistfully upon haunting notes of spiritual melody that called to high adventure in a dangerous world. And

“Into the deepening music stole
A loftier theme, a law that gathered all
The laws of earth into its broadening breast
And moved like one full river to the sea,
The law of Love.”

To enter the guest room of his soul was to come under the sway of that law; it was to go back into life with the sense of having lived for a while in a little different kind of world from that in which most of our days are passed, a world which was both promise and prophecy of that world which men shall sometime know as the Kingdom of God.

The forces that ruled in the heart of Walter Rauschenbusch are after all the only forces that can heal a broken humanity. How singularly clear at times that truth becomes. Two captains, friends of mine, who had come out of action sat in their billet talking. One drew forth a New Testament and said, "What shall I read?" The other said "Read the thirteenth chapter of First Corinthians." The passage was read. The men were quiet for a moment and then the captain who had been listening said, "That is what I need." Those soldiers just out of the furnace of battle saw not as in a glass darkly. It is what the world needs. It is what Walter Rauschenbusch lived and was.

ADDRESS

- - - - - PROFESSOR HENRY B. ROBINS

How well do I remember when Professor Rauschenbusch came to the chair of Church History! The Senior Class of that year had passed through a difficult experience the year before, in the interim following the death of Professor True, and was in position to appreciate to the full the new professor. My own class, then the Middle Class, stood just upon the threshold of Church History and welcomed the thought of an even start with this brilliant accession to the Seminary faculty.

Though new to the English Department and to the formal task of teaching Church History, Professor Rauschenbusch was not new either to Church History or to teaching. He had long been an ardent student of history and had already largely formed his method of teaching. His deafness confined him to the lecture method, yet he provided an occasional oral quiz, at which he heard through the ears of a member of the class who served as reporter. It was a perpetual surprise to the class that an instructor so handicapped and reading only scrappy long-hand notes could diagnose so accurately the exact degree of their ignorance of the topic under discussion.

Professor Rauschenbusch did not attempt to cover the whole broad chronological stretch of Church History, but, especially in those early years, focused upon two great creative epochs—the period down to

and including Nicea and the period of the Reformation. To be sure, he supplied his students with some connective material and gave a number of lectures to the development of modern church history; yet the two great epochs indicated took the bulk of our time. The reading of Newman's two volumes, which the Professor required of us, helped to supply or to correct the total perspective.

Within the field which he chose to develop he moved as a master. Professor Palmer of Harvard once said of himself that he did not care to teach too near the edge of his knowledge of a subject for fear of falling over. One never feared that of Professor Rauschenbusch. Inquiry always revealed the restraint with which he taught, for he was full of his subject.

And his teaching was luminous. One came from the reading of Newman's detailed and careful analysis, which seemed at times to equate the jot and tittle of a forgotten heresy with the never-to-be-forgotten adventure of some group of believers in the field of freedom—one came with relief from inhaling the dust of a dead past as it arose from the leaves of this learned text, into the fresh, clear atmosphere of the Professor's discussion. For, although he seemed quite to know the fine points of the scholar's view, he was very much more interested in discerning what it was all about and whereunto it all came. As one listened, he could see *men* emerging from that past—*real people*, both individuals and groups; he could realize somewhat the world which conditioned these folk, the ideals which controlled them, the passions which made them great or covered them with shame; and somehow that dead past became alive, human, full of intensest interest!

How could one follow his account of the new and greater manifestation of love in the Christian Agapai, or in those fraternal Christian groups among the first European churches, which did so much more for the spirits of men than ever the Greek sodalities could have done—how could one follow him here and not be impressed also with the deeply Christian spirit that enabled him to discern all this behind the conventional narratives and in spite of the fragmentariness of the records. Nor could one work with him through Anabaptist history without feeling that the actual course of the social movement which conditioned the religious upheaval known as the Reformation has never been adequately traced and probably never can be because the peasant and commoner were held of so little account; without feeling,

much more, the passionate interest in the lives of plain people which gave our beloved scholar so great a measure of interpretive insight.

Many a class room situation has been saved by the professor's humor. But Professor Rauschenbusch's humor was never needed to save the situation; it served the higher end of illumining the exposition of his theme. The great cartoonists get their humor from actual situations in the common life about us; Professor Rauschenbusch developed his through the actual situations which the personages of history created or in which they played their part. Who can forget the serio-comic portraiture of holy Nicea with the half-pagan Roman pontifex Constantine as solemn presiding genius, deciding Christian formularies for centuries to come? Or the picture of the popes of Avignon and the popes of Rome engaged in mutual mud-slinging? Or the description of the famous and much-married reformer Henry VIII? These occasional flashes of humor made for humanity and honesty of treatment; they laid bare many a holy sham; they invested with fellow-feeling many a situation remote from our experience.

We were perpetually reminded, too, that the modern world has more in common with the ancient world which made Christian history than we are wont to think; and the flaws and gaps in the ancient and venerable systems of yesterday gave occasion to point out some of the patent defects in modern life. In especial were we led to feel that the powers that be have always taken tremendous interest in the maintenance of the status quo, and to see that all human interests were at stake and upon the threshold of rebirth or of fresh bondage whenever any upheaval occurred, whether social, intellectual, or religious. In other words, it was borne in upon us that life is all of a piece, and we saw how close together lie the interests of the state, the church and the common man, and how impossible is the rebirth of religion in a wholly conventionalized world, or the entrance of an individual or a class into their full Christian birthright apart from a complete realignment of life. If he were here to-night, he would point out that more is involved in guaranteeing the future of religion, that more factors condition a world made safe for democracy, than our smug age has ever yet dreamed.

I have often felt, however, that the greatest contribution which Professor Rauschenbusch made to his students lay in neither the perspective of history nor the interpretation of it which he gave us, but in the religious spirit of the man himself. He would have disclaimed

sainthood in every conventional sense, and none of us, I suppose, ever thought of him in that character, yet among those whose personal Christianity made a lasting impression upon us, he was second to none and holds a place uniquely his own. There was a rare simplicity about his personal approach to God and a passionate yearning for genuine kinship of spirit and experience with Jesus Christ which suffused his whole bearing with an unfailing quality of reverence.

I was early impressed with the freshness, the comprehensiveness and the vibrant sympathy of his chapel prayers. How often did I say to myself, "Why yes, I would have prayed for this cause, for this grace, if only I had thought." And it made me reflect upon the poverty of my own spiritual life whose poor expression was so in contrast with the wealth of his own. The Master said, "Where your treasure is, there will your heart be also." These unforgotten prayers revealed the heart of our friend; they uncovered his imperishable treasure.

In his personal religious life he was, in the best sense of the term, a Christian mystic. He believed in the continuity of inspiration and of the prophetic office. Though far too modest ever to claim that he was of the prophetic line, I have not a doubt that he felt again and again what Jesus knew when he said, "The Spirit of the Lord is upon me, for he hath anointed me to preach. . . ." Others spoke the truth when, in his life-time, they began to style him "a prophet of the new social order." We well enough know that the prophetic gift was his: he was a voice, not an echo. To call him *prophet* does honor to his deepest motive, for above all else, he was a religious, a Christian thinker. He never dreamed, nor did he allow those who heard him to dream, of a co-operative commonwealth which should be less than Christian. He did not believe that the new social order could be achieved by any sort of legislation apart from the new spirit of Jesus.

It seems to me that, to a remarkable degree, Professor Rauschenbusch succeeded in doing what every teacher who deals with the distant past must do, in investing it with human interest and relating it to the needs of the average man of today. The past is no pattern, yet the clue to life is there. If we find that clue, we shall learn not to repeat yesterday's mistakes, yet at the same time we shall truly build upon the foundation which the fathers laid. We shall approach the past with true reverence and humility, for God spoke there betimes

and wrought there; but we shall not stand in naked fear of the past nor bound by all its trammels, for he speaks now and he is at work here in this our present order of life. How to be reverent and yet fearless, how to learn with meekness and at length to speak with authority—these were great lessons!

And now, he is gone from us. But ever and again that kindly face will illumine the chambers of our souls and the spirit of the man will speak to us. Those keen eyes will penetrate our inner selves, rebuking us always if we are not more truly our Master's men. We shall not forget to thank God for Walter Rauschenbusch.

HYMN - - - "FOR ALL THE SAINTS WHO FROM THEIR LABORS REST"
PRAYER AND BENEDICTION - - - PROFESSOR ALBERT J. RAMAKER

We thank Thee, our heavenly Father, for the helpful and hopeful spirit which has characterized this memorial service. Surely we do not mourn as those whose vision is circumscribed by the things that are seen. We bless Thee that, even on an occasion like this, we dare to be Christians who have been taught by the blessed Master that the issues of death, as well as the issues of life, are in the hands of Him who has never yet made a mistake. Unforeseen and sudden bereavements may throw us for a short time into sorrow and perplexity, but we know that the clouds will break and that our faith in God's beneficent providence will allow us to see that even our severest and most painful losses can be turned into permanent and precious gains.

We pray Thee, our heavenly Father, that we may not forget that our beloved teacher, our brother and our friend, is still with us, though absent from the body. May we still listen to his helpful and inspiring counsel! May we look up into his kindly and thoughtful countenance! May we feel the earnestness and devotion of his loving personality!

We would remind ourselves, at this time, of his patient, fearless and ready testimony on behalf of the imperishable ideals of a Christian democracy; and we pray, O God, that we may not grow impatient when we see that these precious ideals are being crushed to earth. We covet his rare zeal and his splendid devotion for the larger interests of our common humanity.

We would covet for our beloved Seminary his deep and personal experience of the Christ life, which made it possible for him to love his fellowmen of all stations of life, and which ever urged him on

to lend a helping hand toward their better and fuller religious and economic freedom. May our Seminary share with our departed teacher his love for truth. And may we as teachers and students never be afraid to express the truth which we have discovered with that genuine candor, that patience and that ripeness of scholarship which have characterized the utterances of him who has gone from us.

And now, O God, be Thou merciful to us and bless us, and cause the light of Thy countenance to shine upon us, to the end that Thy name may be known upon earth and Thy saving health among all nations. Amen.

"No man I have ever known seemed to me more like a saint and a prophet. Of the great good he worked I feel competent to testify. I have seen something of the influence of books, and it is my belief that no other publications of this new century has had so deep an influence on the course of Christian thought and action. It is astonishing how the evidences come from most unexpected sources. He was one of the great constructive forces of the church. . . . I shall not lose the memory of one of the strongest and sweetest of the world's characters." (Edward C. Marsh, New York City.)

"I have seldom stumbled through such valleys of the shadow as when I heard that Walter Rauschenbusch was dead. . . . In meeting him, however casually, we felt his purity and love. He walked among us as a saint in honor, fidelity and perfect courage; and one comes to know a saint without much introduction. Still to-day, just as when I first heard the news, I feel his loss to be simply irreparable. . . . I had come to lean on Walter Rauschenbusch more than I had myself realized. . . . For years he had been to me as one of the major prophets. His early books had brought to me final and perfect conviction on the question of the socialization of religion; and I had preached them in season and out with exceeding joy." (John Haynes Holmes, New York City.)

"Yours is indeed a great loss and ours is beyond our power to tell. You have the sweet memory of a man who was true, simple in his faith, just and courageous." (E. J. Hanna, Archbishop of California.)

"If 'what we first saw as points we now see as stars,' it has largely been through following the direction of his vision." (William H. Allison, Hamilton, N. Y.)

WALTER RAUSCHENBUSCH AND PERSONAL RELIGION.

I. HIS PERSONAL TESTIMONY.

"Learning of the pre-convention conference at Atlantic City in the interests of personal religion and evangelism, May, 1918, and that a word from him would be appreciated there, Dr. Rauschenbusch dictated on May 10 the following from his hospital bed in Johns Hopkins, Baltimore. A delay in mail service prevented its arriving before the close of the Conference. It was read only to a group of Home Mission Society workers. Now that our great prophet of the coming kingdom of heaven on earth has gone to the throne room, his testimony will be deeply and tenderly appreciated by a wider circle.

THE STATEMENT.

MY DEAR DR. BARNES: You ask me to say a word from my heart about personal religion. Perhaps I can state my convictions most effectively by a testimony of my personal experience.

I learned to pray as a little boy at my mother's knee. When I was leaving boyhood behind me, and the seriousness of life began to come over me, I felt the call of God, and after a long struggle extending through several years, I submitted my will to his law. Henceforth God was consciously present in my life, and this gave it a sense of solemnity and worth. This gave a decisive reinforcement to my will, and turned my life in the direction of service and, when necessary, self-sacrifice; so salvation came to me.

But this was only the beginning of my personal religion. It had to connect with all the chief tasks of my life.

When I came to intellectual maturity I had a second great struggle for salvation, perhaps of equal spiritual importance. During my theological education I was confronted with the choice between the imposing authority of human traditions and the self-evidencing power of God's living word. The former offered a restful dependence on outward authority; the latter brought a never-ending quest for a holy light that always moves forward. This was the personal religious problem of faith applied to intellectual duty. I now had to lean back on the living spirit of God for support in my intellectual work, and felt his co-operation. This extended the area of personal religion in my life. I am inexpressibly grateful that I made the choice aright,

In my efforts to secure more freedom and justice for men I acted under religious impulses. I realized that God hates injustice and that I would

be quenching the life of God within me if I kept silent with all this social iniquity of the world around me.

My life has been physically very lonely and often beset by the consciousness of conservative antagonism. I have been upheld by the comforts of God. Jesus has been to me the inexhaustible source of fresh impulse, life and courage.

My life would seem an empty shell if my personal religion were left out of it. It has been my deepest satisfaction to get evidence now and then that I have been able to help men to a new spiritual birth. I have always regarded my public work as a form of evangelism, which called for a deeper repentance and a new experience of God's salvation.

Pardon me if this narrative is too personal. I put my name to every statement in it. Faithfully yours.

WALTER RAUSCHENBUSCH."

(Lemuel Call Barnes in Watchman-Examiner, Aug. 1, 1918).

II. THE LITTLE GATE TO GOD.

(One of several poems written by Professor Rauschenbusch during the spring of 1918)

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.

This world of ours has length and breadth,
A superficial and horizontal world.
When I am with God
I look deep down and high up,
And all is changed.

The world of men is made of jangling noises.
With God is a great silence.
But that silence is a melody
Sweet as the contentment of love,
Thrilling as a touch of flame.

In this world my days are few
And full of trouble.
I strive and have not;
I seek and find not;
I ask and learn not.
Its joys are so fleeting,

Its pains are so enduring,
I am in doubt if life be worth living.
When I enter into God,
All life has a meaning.
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.
So it is when I step through the gate of prayer
From time into eternity.
When I am in the consciousness of God,
My fellowmen are not far-off and forgotten,
But close and strangely dear.
Those whom I love
Have a mystic value.
They shine, as if a light were glowing within them.
Even those who frown on me
And love me not
Seem part of the great scheme of good.
(Or else they seem like stray bumble-bees
Buzzing at a window,
Headed the wrong way, yet seeking the light.)

So it is when my soul steps through the postern gate
Into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory,
And most of human power and greatness
Seems as full of infernal iniquities
As a carcass is full of maggots.
God is the substance of all revolutions;
When I am in him, I am in the Kingdom of God
And in the Fatherland of my Soul.

Is it strange that I love God?
And when I come back through the gate,
Do you wonder that I carry memories with me,
And my eyes are hot with unshed tears for what I see,
And I feel like a stranger and a homeless man
Where the poor are wasted for gain,
Where rivers run red,
And where God's sunlight is darkened by lies?

III. SOME CHAPEL PRAYERS.

O Lord, the anguished cry of thy servants has ever come before thee, when they have seen sin strong and innocence broken and trampled under foot by wrong. Because they have loved holiness and righteousness, they hated iniquity. They raised their accusing voice against the entrenched powers of vice and corruption, and were sure that the voice of their anger would be met by the thunder of thy wrath.

We too cry to thee and invoke thy aid in the battle of thy people against the powers that blight and destroy. We see the hand of destiny poised for the fateful throw, and in a few days more the future of our country will once more have received an impress that will last, and will bring further effects after it. We pray thee for success wherever the people strive to regain their freedom and self-government from the irresponsible powers that have usurped them. We pray thee to break the oppression of fear that has cowed even the good and the brave in our cities. We pray thee to end the reign of corruption and trickery which has sold the birthright of the many to gain the evil luxury of the few.

We think especially of the great struggle against the power of strong drink. O Lord remember the young and the strong who have been led astray and blighted. Remember the aged who have brought their gray hairs in shame to a dishonored grave. Remember the homes that have been made barren and desolate, the wifely love that has been outraged, the little children who have learned to hate and despise the father whom once they loved. Remember it, O Lord, and make all this nation to remember it, and give us a day of salvation and rejoicing. We know that there will always be sin, and that it must needs be that offenses come, but grant our mind faith and our right arm strength to end the institutionalized wrong in our nation, and give the young and the weak a living chance to live a higher life, and not to be destined from the outset to ruin and despair. (Before election, 1909.)

O God, we remember to-day the great man whom in thy mercy thou didst give to our nation as a leader in the days of its weakness and trial. We remember his calm strength and patience in adversity, the steadfast counsel that bound the quarreling factions together, his

faith in God, his broad and generous patriotism, his unselfish abdication of power. We thank thee that such a man was given our Commonwealth to pilot it through the dangerous years of its beginnings, and we thank thee that his character and example have passed as a deathless inheritance to us of the later days.

We pray thee that the spirit of Washington may revive in the men who are called to-day to guide our nation through even subtler dangers. Put his strength and determination into the heart of our President. Put his unselfish devotion to the public welfare into our Congressmen and legislators. Put his large mind of true nobility into all who wield wealth and power. Let not the country which our forefathers dedicated to freedom slip back into a new tyranny. Let not the guarantees of equal justice which they sealed in the Constitution be broken down in fact while they are honored in words

O God, we pray thee for our dear country, this land so great, so beautiful, so free, chosen by God as a land of true religion and a refuge for the oppressed. Grant us all a new measure of devotion this day that we may be valiant sons of our country; and may establish it inviolable on the eternal law of God. (Washington's Birthday, 1910.)

O Christ, our Lord, in common with the countless hosts of thy children we turn back in these days to meditate on thy passion and death. Grant us to see a new light on its mysteries and to gain a deeper insight into the meaning of thy life and death. May thy cross never be to us a device of theology, but make it a power to awaken in us a living passion for thee and thy service.

Make us through thy cross to know the love of God who loved us to the uttermost, and who followed the lost sheep not only with bleeding feet, but with bleeding hands and side and head, yea with bleeding heart. Make that dark instrument of torture the revealer of thy glorious and eternal love for man.

Reveal to us too through thy cross the power of sin. Make us realize the bitterness and vindictiveness of the sin that struck at thee and killed thee, that we may have no illusions about the conflict that is before us if we too would fight sin and redeem the world.

All the sin of the world was laid on thee. All the ancient wrongs that have ever borne down humanity, converged upon thee and spent their force upon thee; the tyranny of the strong, the fickleness of the people, the corruption of the men in office, the timidity of the men of

privilege and power, the bigotry of the men of religion—they all gathered as a dark cloud about thy spirit and caused thee to cry to thy father in loneliness of soul.

Help us, O Christ, to realize the sins of our own class. May we realize that good men, who desired to serve God, crucified the Son of God for blasphemy. Save us from their mistake. May we never mistake the bitterness of our own passion for the zeal of God. Grant us thy gentle spirit and unite it with thy spirit of courage and devotion to thy father's will. (March 4, 1910.)

O God, we pray thee to make our lives rich in all the graces of a holy life. May we abound in love and gentleness, in helpfulness and hospitality, in purity and truthfulness. May there be no uncleanness in our act, nor in our conversation, nor in our secret thoughts and imaginations.

If our service is needed to help in the building of humanity, may we rejoice that we have it in us to be of use, and may we not repine even if we are weary. Save our ministry from self-seeking and the love of money. Grant us day by day our daily bread for ourselves and for those dependent on us, and make us content. When we come to the determining choices of our life, may we not seek after high things, after fame and flattery, after profit and ease, but if need be, may we follow him who had not where to lay His head. May we hate iniquity and hate nothing else. May we love God and love all else. Even when we are wronged, and our wrong burns, may we still love him who hurt us, because he is a man, sinful and erring like ourselves.

Bless the day's work that is drawing to an end. Our life seems but feeble and its accomplishments small, but if it is centered in thee, it will be great in the end. All our actions then will not be like scattered rubbish, but like stones, laid one by one above the cornerstone of a great purpose, and building up a habitation of God in the Spirit. Make us fit to house the Lord of Glory. May Christ be no homeless wanderer, so far as we are concerned, but may he find in us a resting place and temple.

Finish the day with us. May there be nothing shameful, nothing that hides from thy sight. When the day's work is done, grant us rest in thee, that our tired body may be restored to strength and we may greet the new day with gladness of heart. (October 13, 1910.)

MAJOR WORKS OF PROFESSOR RAUSCHENBUSCH.

I. CHRISTIANITY AND THE SOCIAL CRISIS.

1907

The Outlook, New York:

"Among the multiplying books which discuss our economic system from a religious standpoint, the present volume is in the foremost rank. While its argument is strongly based on economic, historical, ethical and religious grounds, its temper and tone, admirably dispassionate and judicial, commend it to fair-minded men."

The Commonwealth, England:

"He knows life as it is where men and women struggle—and yet he has not lost the serene outlook of the Theological Professor. We don't often come across these two things together. I want to tell our readers 'right here' (as the delightful Americans say) that this book seems to me as good as good can be.—I have no hesitation at all in saying that every reader of the Commonwealth should read this book, and I should be very much surprised if any who read it put it down without feeling that they have come into contact with a wise and Christian mind, which sees the coming need and can point the way to meet it."

Pittsburgh Gazette:

"The work is suggestive, thoughtful and broad, but its advocacy of merely spiritual remedies for material disorders doesn't seem practical."

Religious Herald, Richmond, Va.:

"I cannot escape the conviction that it is the sanest and most reverently Christian discussion of its theme that has issued from the press."

Review and Expositor, Louisville:

"Outside of the Bible I have not read a stronger, saner, better book on social religion."

II. CHRISTIANIZING THE SOCIAL ORDER.

1912

Springfield Republican, Dec. 30, 1912:

"Prof. Walter Rauschenbusch's new book 'Christianizing the Social Order' is an impressive sequel to his suggestive and stimulating volume 'Christianity and the Social Crisis,' which marked him as one of the leaders in the comparatively new movement in behalf of a bold stand by the churches for radical

social reform. In the new volume he shows himself to be thoroughly informed concerning the conspicuous elements in the yeasting process now going on in society, and shows his right to criticise by his proof of sympathetic understanding of the efforts made toward readjustment of the discordant elements of our civilization. His volume is one of the important sociological books of the year."

Christian Endeavor World, Boston, Mass. Jan. 9, 1913:

"Seldom does one find so thought-provoking a book as Professor Walter Rauschenbusch's latest, 'Christianizing the Social Order.' . . . The discussion is masterly, terse, pointed, convincing. This is a book that will be talked about, and will result in more than talk."

" . . . I have read the greater part of the book with a keen sense of its timeliness, its thoroughness, and its Christian spirit and statesmanship. Its grasp and glow have impressed me, but also its comprehensiveness and sanity. . . . It seems to me that you have in this volume clarified and intensified the issue and, what is more, furnished fresh incentive as no other man of our day has done." (From letter by J. W. Buckham, Department of Theology, Pacific Theological Seminary, Berkeley, Cal., Dec. 15, 1912.)

" . . . The spirit in which it is written is rare—a love that swallows up all bitterness and a faith that can face the hard facts in our situation with hope and shed over it all the cheer of a tempered optimism." (From letter by F. A. Staratt, Department of Theology, Colgate Theological Seminary, Hamilton, N. Y., Dec. 28, 1912.)

" . . . The fire of your discourse is not an uncontrolled and destructive flame but the white and tempered glow of the furnace. I know not which to admire more, its sanity or its passion. Your book will do incalculable good." (From letter by R. M. Vaughan, Department of Christian Theology, Newton Theological Institution, Newton Centre, Mass., Jan. 18, 1913.)

" . . . 'Christianizing the Social Order' ought to be read by every minister in America because of the vital truth it sets forth. It ought also to be read because of its fascinating style. I am reminded of a saying about Prof. James that he wrote psychology so that it was more interesting than fiction. Dr. Rauschenbusch writes Christian sociology that way. Portions of the book are so dazzling in the way of putting things that I trembled for my ability in the blaze of it to see without bias the force of the argument. The whole book is a day of judgment to us all." (From letter by L. C. Barnes, Field Sec'y Am. Baptist Home Mission Society, Dec. 30, 1912.)

III. A THEOLOGY FOR THE SOCIAL GOSPEL.

1917

Nation, New York, July 20, 1918:

" . . . The social interpretation of the Gospel has for some years been profoundly affecting the practical activities of the church in missions, education and evangelism. It is inevitable that it should also develop a restatement of theology. It is both significant and natural that the first formal attempt in this field should be made not by a theologian but by a church historian. It is a matter of congratulation for American Protestantism that this work should have been done by the one man who had done more than any other to change its thought in the present generation."

The Pacific (signed J. W. B.) August, 1918:

" . . . No man of our time has better attested the power of the Eternal Spirit to rebuke social evil and to point the way to a Christianized social order than Walter Rauschenbusch. . . . 'A Theology for the Social Gospel' is an impressive interpretation of the theological sources and implications underlying Social Christianity."

The Christian Century, February 14, 1918:

" . . . He makes the social gospel seem to be as warmly and as evangelically religious as is the gospel for the salvation of our own personal souls."

The American Journal of Theology, Chicago, October, 1918:

"Like a breath of fresh air from the living world the message of Professor Rauschenbusch's book sweeps through the musty halls of the conventional theological edifice. Its virility and originality eloquently testify to the great loss which Christian thinking has suffered in the recent death of the author. It compels attention to phases of life and experience which, although of primary importance today, found little or no place in the traditional expositions of Christian convictions. It cannot fail to stimulate everyone to profitable thinking. As Professor Rauschenbusch himself said, 'This book had to be written sometime.' The host of Christian ministers who are beginning to feel the importance of the social point of view will be grateful that the pioneer interpretation of the social gospel was undertaken by one who embodied so pre-eminently in his life the spirit of that gospel."

The Publishers' Weekly Book Review, February 16, 1918:

"Walter Rauschenbusch is our American Savonarola. In appearance he belies that title, for he is quite mild of manner and hopelessly deaf. Besides, he is a professor of church history in a Baptist theological seminary. But for those who have been watching the coming of the social movement in Christianity, Walter Rauschenbusch has already taken his place in that rare company of prophets who have helped to mould a new age and who have been appreciated only after death had removed them from the arena."

"The book is primarily for ministers—for the younger ministers who have

been trained in the thought of the new movement steadily gaining strength within the church, and for older ministers whose eyes have watched for the dawn of that day of liberation which is now upon us. But the book is for others, too, for all who are profoundly dissatisfied with present creeds and catechisms, for all who want a theology to which they can give their allegiance and yet preserve their self-respect, for all who are passionately anxious that the vital teachings of the Galilean shall find expression in these troubled times."

"The book is a tonic against the insidious pessimism which labels itself Christianity and refuses to believe in the progress of spiritual power in the world. . . . The minister who does not read this volume is doing himself and his congregation an injustice." (From a letter by Dean Shailer Mathews, University of Chicago, Jan. 5, 1918.)

"It is a vital book of contemporary religion; constructive, comprehensive, keen; perceptive of the truth in old systems, insistent on the necessity and value of the new order of ideas." (From a letter by Professor Albert P. Fitch, Professor of the History of Religion, Amherst College, Dec. 28, 1917.)

"This is the book for which many thoughtful preachers have been looking. They have long been asking why the men who were active in proclaiming the social gospel did not present its theological background, but of course they were too busy. We are all tremendously glad that Professor Rauschenbusch has done it—better than any one could do it. The book has rare charm of style and reveals the unusual ability of the author to vitalize old forms of thought." (From a letter by Professor Harry F. Ward, Union Theological Seminary.)

"In his 'Theology for the Social Gospel,' Rauschenbusch has carried the foundations of his social program and philosophy deeper than ever." (From a letter by Professor James Bishop Thomas, University of the South.)

"When these lectures were delivered in Yale University they were received by large audiences with the deepest interest and to their great profit. The blending of social passion with spiritual insight gave them unusual power in their appeal to young men in training for religious leadership. I trust the book may have the large sale which its splendid contents so fully warrant." (From a letter by Dean Charles R. Brown, Yale University.)

"It is an uncommonly keen and thoughtful book and strikes out along distinctly new lines. It brings theology down out of the clouds to the place where men are living and thinking. . . . The style is direct and charming and will more than hold the attention even of a reader who is not accustomed to books of a serious nature. It is a book of which every Christian worker should take immediate notice." (From a letter by Professor William Frederic Badé, Pacific School of Religion, Berkeley, Cal.)

"It is one of the things I have wanted done for me, and I could not welcome it more warmly from any other hand." (From a letter by President Charles S. Nash, Berkeley, Cal.)

"The idea of it, to supply a theology for the Social Gospel, is a very happy one and you have carried it out in a most stimulating and suggestive way." (From a letter by Professor Kemper Fullerton, Oberlin, Ohio.)

"I envy your social vision, and your happy way of expressing yourself. These strenuous days of thinking make us see how completely the religious, to say nothing of the material welfare of men is at the mercy of social ideals. A day of crisis for the church is here. If we have not a rigorous social gospel, Christian institutions will become second rate survivals, but you have given the cause this tremendous boost, just when it is most needed." (From a letter by Professor Gerald B. Smith, Chicago, Ill.)

"Every minister with the modern viewpoint has been longing for such a book. It states clearly and in detail what we have been feeling our way toward." (From a letter by Rev. George C. Fetter, First Baptist Church, Mt. Carroll, Ill.)

"It is a good while since I have read anything in the field of theology that seemed so truly to grapple with the issues involved in any genuine theology. The book should be an emancipator of earnest-minded, kingdom-striving readers, whether ministers or laymen." (From a letter by Professor Henry B. Robins, Rochester Theological Seminary, Rochester, N. Y.)

"To make so timely and so sincere an interpretation of the overlaid, obscured and indentured gospel is surely to render us an invaluable service. You have done that very thing with prophetic spirit and fine skill." (From a letter by Professor Allan Hoben, University of Chicago, Chicago, Ill.)

IV. SOCIAL PRINCIPLES OF JESUS.

1916

This literary jewel of Professor Rauschenbusch was designed to "challenge college men and women to face the social convictions of Jesus." Actually it is a summons to us all to repentance. From the "Sacredness of Human Life and Personality" to the "Cross as a Social Principle," it is a persuasive appeal to test our lives by the standards of Jesus. It is saturated with keen discernment and rare insight and winsome suggestion. Proceeding by the inductive method, it reinterprets familiar passages of the gospel so that one can never forget them. There are a thousand sermons in it—at a low estimate. Hundreds of college and university groups have studied it and always with profit.

In 1916 over 20,000 copies were distributed by the International Young Men's Christian Association. Thousands of soldiers are studying it to-day.

The Bookseller, New York, Sept. 15, 1916:

"Professor Rauschenbusch stands pre-eminent in the field of social Christianity, and he reveals the reality and intensity of Jesus' convictions regarding social life, and indicates with great force His solution of social difficulties."

The Christian Advocate, New York, Oct. 19, 1916:

"For the student of Christian ideals a choice addition has been made to the College Voluntary Courses in Walter Rauschenbusch's *The Social Principles of Jesus*. Those who love Dr. Rauschenbusch's works will need no further word to make this book a desired possession."

V. PRAYERS OF THE SOCIAL AWAKENING.

1910

"He was a man for whom the social interest enlarged the thought of God, transformed the whole conception of Christianity, and made the old Bible contemporaneous. Brought up in the old theology he acquired a personal piety which he never lost. It was an important element of his strength, and made it possible for him to put over the social message to groups of people who otherwise would have been alienated by the new. Although he drew up the most terrific indictment of 'churchianity' he never appeared critical, because he was without hate, always constructive and positive. He recognized in social Christianity a new variety of religious experience.

"Appreciating the rich heritage of the Church for individual religion he was among the first to recognize the poverty of the Church for social religion. Hymnals have only a few hymns that strike the triumphant notes of the social hope, and liturgies give little utterance of the social thoughts and feelings. Our Commission on the Revision and Enrichment of the Book of Common Prayer think that there are no social prayers worthy of a place in our anthology. It took time to grow our liturgy of personal religion, it will take time to grow a liturgy of social religion. With a gifted pen, firm grasp of intellectual ideas, quick sympathies and deep feeling Professor Rauschenbusch has made a vital contribution to the social liturgy of the future Church. He, man of humility, although brave pioneer, recognizes that his little book of *Prayers of the Social Awakening* was only an attempt in that direction. But he shared the spirit of the great movement that is stirring the deep passions of men, and he wrote as the Spirit gave him utterance.

"Let no man, however, be so enamored of the Elizabethan English of our noble liturgy that he fail to appreciate the vitality of these prayers couched in the noble language of today. The clergyman who uses the prayers in a public service will experience a sensation. 'Whose prayer is that? Let me have a copy of it,' will come from many of his hearers, showing the appeal to mind and heart of these modern prayers. It was characteristic of their author that in publishing his book of prayers he gave permission gladly to reprint in newspapers, church programs, and similar publications. I quoted his prayers against war in the last House of Deputies, and the newspapers attributed the authorship of it to me. When I wrote to Professor Rauschenbusch a note of disavowal and apology he humorously replied that he claimed no right of ownership of those prayers. And he told me of similar notes he had received from other men. Whoever uses those prayers utters a word which newspapers, ever alert for vital things, consider news.

"Professor Rauschenbusch distinctly recognized the subjective value of prayer

and made effective use of it. 'All our bravest desires stiffen into fighting temper,' he wrote, 'when they are affirmed before God.' He also believed in the objective influence of social prayer. 'If the mysterious will of our souls somehow reaches and moves God, so that our longings come back from him as a wave of divine assent which assures their ultimate fulfilment—then it may mean more than any man knows to set Christendom praying on our social problems.' No man since the Church began has done more to set Christendom praying on social problems.

"Where in the entire anthology of Christian prayer can be found a prayer like this?

'O God, we praise thee for the dream of the golden city of peace and righteousness which has ever haunted the prophets of humanity, and we rejoice with joy unspeakable that at last the people have conquered the freedom and knowledge and power which may avail to turn into reality the vision that so long has beckoned in vain.

'Speed now the day when the plains and the hills and the wealth thereof shall be the people's own, and thy freemen shall not live as tenants of men on the earth which thou hast given to all; when no babe shall be born without its equal birthright in the riches and knowledge wrought out by the labor of the ages; and when the mighty engines of industry shall throb with a gladder music because the men who ply their great tools shall be their owners and masters. . . .

'We pray thee to revive in us the hardy spirit of our forefathers that we may establish and complete their work, building on the basis of their democracy the firm edifice of a co-operative commonwealth, in which both government and industry shall be of the people, by the people, and for the people. May we, who now live, see the oncoming of the great day of God, when all men shall stand side by side in equal worth and real freedom, all toiling and all reaping, masters of nature and brothers of men, exultant in the tide of the common life, and jubilant in the adoration of thee, the source of their blessings and the Father of all.'

"I have seen men who told me they were not religious, and had no use for the Church bow their heads in that prayer, and at its close say, as the expression of something deep within them, Amen." (The Rev. John Howard Melish in *The Churchman*, New York, September 14, 1918.)

THE GENESIS OF "CHRISTIANITY AND THE SOCIAL CRISIS."

In a deeply personal talk to members of the Weet Class of the Second Baptist Church last night, Walter Rauschenbusch related the events in his life that led him to write "Christianity and the Social Crisis," the book which is said to have had more influence in re-making the spirit of the church to meet modern social demands than any other book of modern times.

As Professor Rauschenbusch expressed it, the book was his testimony to the religious life of the nation and its wide influence is in a measure due to the fact that it came just when the social awakening of the country was evident and when thousands of people needed an expression for the new religious and humanitarian ideas which were coming to them.

The story of the writing of the book and the events which preceded and followed its publication, in nearly the same simple language which Professor Rauschenbusch used, is as follows:

"I was born and brought up in a very religious family and was descended from a line of ministers, in fact I am the seventh in direct line of succession. In my father's house I was brought up in a religious way and when I was about 16 or 17 my religious experience began to come to me. At this time it had no social expression in it. I felt that I ought to do something for people but I didn't know how.

"After a while I became a minister and my idea then was to save souls in the ordinarily accepted religious sense. I had no idea of social questions. Then I began to work in New York and there among the working people my social education began.

"I began to understand the connection between religious and social questions. I had had no social outlook before. I hadn't known how society could be saved. When I had begun to apply my previous religious ideas to the conditions I found, I discovered that they didn't fit.

"All this time my friends were urging me to give up this social work and devote myself to 'Christian work.' Some of them felt grieved for me, but I knew the work was Christ's work and I went ahead, although I had to set myself against all that I had previously

been taught. I had to go back to the Bible to find out whether I or my friends were right. I had to revise my whole study of the Bible. Then I began to write for newspapers. That is where my ideas began to clear up.

"People didn't want to hear my message; they had no mind for it; they would take all I said about religion in the way they had been used to it, but they didn't want any of 'this social stuff.' All my scientific studying of the Bible was undertaken to find a basis for the Christian teaching of a social gospel.

"I kept on that way for eleven years in New York. I lived among the common people all the time. Before I went there I had studied for twenty-five years and I started to work there for \$600 and I never got more than \$1,200 a year. Then I came to the seminary here and took up my work as a teacher of church history.

"All this time I began to have the desire to write a book. I had six books in mind—I have still—but I didn't know which one to write. Most of the books I had in mind were scholarly books on church history which would have increased my standing as a scholar and a professor. They were not dangerous books; they would have been hailed without adverse criticism. I decided, however, to write a book on social questions for the Lord Christ and the People. This was a dangerous book and I entered upon my task with fear and trembling. It was a part of my Christian ministry, a religious book to me.

"Three times I started and each time I was compelled to stop in the middle on account of work. When I went back to my book I found each time that I had outgrown my book and so I discarded all three. Then came a time when I felt that I was prepared to write. I was slow in carrying out my plan, but in the summer of 1905 I went with my family to Canandaigua lake, where I worked every day for six weeks and got the book fairly well blocked out. Then I was compelled to leave it.

"The next summer I went to Canada. I expected to find that this book would suffer the same fate as the others but it didn't and in six weeks more I had finished it. I then sent it to the biggest publishers in the country and asked them if they wanted it. They said that they did and kept it and printed it.

"I wrote the book with a lot of fear and trembling. I expected that there would be a good deal of anger and resentment. I left for a year's study in Germany right after it appeared so that I only heard

the echoes of its reception. I eagerly watched the first newspaper comments on it and to my great astonishment everybody was kind to it. Only a few 'damned' it.

"When I came back to this country the situation was changed. I found myself launched into a new activity in which I had had no experience. When I got to New York city I was asked to deliver a lecture before a group of about 500 distinguished people at the Hotel Astor. That was my first experience in that kind of thing. I found myself swamped with work, and demands for lectures were coming in often. But I set to work and did twice as much work that year as I had ever done before, and I had thought I was working pretty hard, too.

"The social movement got hold of me, just as the social awakening was getting hold of the country. The book came out at a psychological moment, and was taken as an expression of what thousands were feeling. People told me that it gave them a new experience of religion and a new feeling about Christ." (Rochester Democrat and Chronicle, Jan. 25, 1913).

"A Theology for the Social Gospel" has been translated into Japanese and a prominent missionary in China has requested permission to translate it into Chinese as a "memorial to a dear friend and of a prophet of God." The Zion's Herald of January 2, 1918, remarks that this volume "will come near being one of the determining works in the period of intellectual groping through which we are passing in connection with the social application of the religion of Jesus Christ." The Christian Century of January 31, 1918, referring to the latest book of Professor Rauschenbusch, says, "Many of us have been watching hopefully for many years for the appearance of some theological statement that would afford a clue to a theology which the general lay mind of the church would recognize as a reasoned explanation of its own most precious and imperative aspirations and purposes.

"This editorial is written for the very purpose of calling attention to a volume which does this thing for us in a way it has never been done before, and with an illumination and power that will give to the volume a high position for a long time to come in the thought life of the church."

THE SOCIAL BACKGROUND, SPIRIT AND MESSAGE OF THE BIBLE. *

WALTER RAUSCHENBUSCH.

The address I am to give this morning will be devoted to the teaching of Jesus. That, I suppose, is the part of our subject which has been studied and expounded most of all. You have all doubtless been through courses of teaching on this topic. But I cannot well pass Jesus by in this course, can I? His teaching is the culmination of all teaching on the subject. He puts his seal on the teaching of the Old Testament prophets of which we have spoken, and his words act as a corrective for some of the teachings of the Christian Church of which we are yet to speak.

Jesus, to me, has the final word for Christian minds. Other men may look at Him, as they like, but to us who have taken the vow of discipleship, He is the Master and the Lord. In the early Church men gave Christ a unique position of authority. He was the Master, and none of the disciples would have dared to rank his own words with the word of Jesus. In later times the doctrine of inspiration neutralized his peculiar position and ranked the others on the same level of inspired infallibility. I believe we ought to go back to the apostolic practice and rank Jesus above all others.

Permit me to say a personal word. When I was a young man of twenty, the thought began to hold mastery over my mind that I must live over again the life of Jesus, and if necessary die over again his death in some way. I have not lived up to that, but that purpose gave my life its fundamental direction. When I began to have some insight into the social questions, and to realize how deeply the teachings of Jesus differed from the teachings ordinarily accepted in the Church, I dedicated myself to the task of re-establishing the teachings of Jesus Christ in the common thought of the Church, and of establishing his precepts as the common principles of the social world. Whatever good there has been in my life has been on these lines.

Therefore, I should like once more to make a testimony for the teaching of my Master in discussing this question with you.

In the general discussion of the teachings of Jesus on social problems, a few things have gradually emerged and become a matter of common consent; for instance, that there is no statute law in the teachings of Jesus. There are no rules of conduct which we must under all circumstances obey as law. He has not penned us within the fetters of the law again. Neither is there warrant for any attempt to claim his teachings as a basis for either economic socialism or individualism. Jesus did not teach political or social doctrines as such. He did not get hold of life at that end. Aristotle and Plato were citizens of an

*A portion of four addresses delivered at the Fifth National Convention of the National Young Women's Christian Association, 1915. Printed with permission of Mrs. Walter Rauschenbusch.

aristocratic republic and dealt with questions of philosophy and politics. Jesus was a workingman, with a workingman's point of view. He was deeply concerned in the moral relations of man to man, whether men hated or loved one another, whether they were indifferent and callous, or loving and tender. If a man was wrong in his relations to his fellow men, he was wrong all over in regard to man and God. "Forgive us our transgressions even as we have forgiven those who have transgressed against us." He couples divine forgiveness and human forgiveness. He has nothing to say on capitalism, but a lot on justice and covetousness; nothing on socialism, but a great deal about honest work, and doing your share and not eating up your fellow man, and not using force and violence.

The problem then is how to translate the fundamental spirit of Jesus into terms of modern life, and how to enlarge his convictions in such a way that they will be the guide of social life to-day.

I feel that we must set Jesus free again. We must let Him say what He wants to say to us. The Protestant Reformers read the Bible in a partial way. They were still interested in the old Catholic problems of eternal salvation. Luther and Calvin, who laid down the theology for later times had almost no vision of the Kingdom of God on earth. They renewed the Pauline scheme of salvation; the synoptic teaching of Jesus was not yet focussed. The medieval sects had concentrated their teaching about Jesus and the Kingdom of God, and the spirit generated in these sects has become one of the spiritual factors of modern life.

Men have made of Jesus a pivot of doctrine. They needed his incarnation and death as the basis of redemption in theology, but they have not always caught the tremendous social energy of righteousness which He embodied. We are a little afraid of his teaching; it is so terribly incisive. I am not afraid of the teachings of the Church. I am a respectable man; I have no vices; as far as the Church is concerned it "has nothing on me." But when it comes to the moral demands of Jesus I step out, I am smitten with conviction of sin when He applies his standards to me. The Church has not yet appropriated all the spiritual forces and values contained in the teachings of Jesus Himself.

To understand Jesus we must see Him in his historical environment. He was part of the historic life of Israel. He had intimate contact with the past of his nation through the Old Testament. Back of Him stand the Old Testament prophets. Just as back of me stand my unseen ancestors and look over my shoulder at you, so the great line of the prophets gazed across his shoulder and spoke through Him. He was the consummate flower of that spiritual root. We note the same ring in his words, the same force, the same points of view, the same fundamental verdicts as in the eighth century prophets; the same truths, only purer, saner, more loving, more self-restrained. There is nothing frantic. All words seem to come from Him with a smile on his lips.

With the whole train of the prophets as his spiritual environment, I ask you whether it is likely that Jesus was interested only in the salvation of the soul of the individual, and in his salvation mainly in the future life. Is it possible that Jesus would concentrate Himself on that? The prophets, as I mentioned yesterday, left the future life almost wholly out of their teaching. Jesus.

clearly believed in it, but it does not occupy any great place in his teaching. When we preach Him with our minds dominated by that question, we see Him as a later age saw Him and not as his contemporaries saw Him or as He saw Himself. When He came around the slope of Olivet and foresaw the future downfall of His city and nation, He was heartbroken, much as a German patriot might be if he foresaw the failure and downfall of his fatherland, or as a British patriot who foresaw the overthrow of the British Empire.

The Kingdom of God, as Jesus teaches it, means the salvation of the social order and also of all the members of the social order. Jesus lived in a constant realization of God. He lived in God, not occasionally as we sometimes do, but as a permanent thing. God was the atmosphere of his life. But He had an equally strong feeling for his fellow men, and each feeling was the product of the other.

I suppose all of us here are old enough to have had at least one love affair in our lives. When you fell in love you realized your lover with wonderful clearness and vividness; he was not "a case," or a specimen, or a soul; he was a man. When a man falls in love with a woman, she is a wonderful thing, a mystery, something of surpassing worth. When a man has a child, it is a miracle of human life to him. Our own human worth can be measured by our capacity to realize humanity when we meet it. It ought always to be a thrilling thing to us to meet a human being. Now, Jesus had that realization of humanity in the highest degree. When He met that rich young man we are told that He loved him. When that woman of the street came, wiping his feet with her tresses of long hair; or when He saw the widow dropping her mite, the price of a day's work, in the collection box; or when Peter talked so pertly and frankly to Him; or when Jairus, whose child was dying at home, was trying to make an appointment with the Master to go and see him; or when the Syrophœnician woman was willing to be a dog picking up the crumbs;—Jesus loved them, one and all, as human beings. He could appreciate human life in crowds, too; He had social consciousness. He had love—love, that is what it comes down to, the simple human instinct of love.

Jesus was a great understander of men, a wonderful interpreter of them, the most social man we have ever heard of. He felt God looking at Him through the eyes of his fellow men all the time. There have been many religious men who have loved abstract truth, but who did not care for men; they were hard and rigid; they wanted men to subscribe to their articles of creed. But Jesus loved men; He really obeyed his own great commandment to "love your neighbor as yourself." I think that principle was the direct product of his life. Because He lived it He thought it. His social life was the basis of his social teaching. The fundamental thing for us to gain from Him is his spirit. Therefore his social feeling and consciousness is even more important than his social teaching.

Jesus was always the protector of the weak. Is there a single situation in his life where He came in contact with women that He did not stand up for them? I do not know of any. I would not guarantee that He would always do the same to-day, though. At that time women had no vote and were the submerged half. I do not think He ever came in contact with the proud and

haughty type of woman who thinks the world is made for her to eat like a box of chocolates. You remember when that woman "who was a sinner" anointed his feet, the fine gentlemen peered down at the woman and were contemptuously interested; but Jesus championed her. When the woman was taken in adultery, He turned the situation and protected her. When the grown people were trying to shoo the children away, and the apostles thought He was too busy to bother with the kids, He insisted on having them in his arms. When the children were shouting and hurraing like the grown-ups, and the chief priests and the scribes were indignant, He would not have them stopped.

His love was not the aristocratic form of charity, but a working-class feeling of humanity. He did not hand down packages of help, but met people on a level with Himself. The petition, "Give us this day our daily bread," is not a millionaire's prayer; if a millionaire had devised the prayer I doubt whether he would have put this clause in it. I heard a man on a platform say, "The biggest question is how to get every man a job." It was easy to know that that man was a working man for he took the point of view of the working man. Those words, "Give us this day our daily bread" come from a heart that knew human need and poverty.

The feeling of Jesus for the weak was not weakness. I would like to say a word about the virility of Jesus. Most of the pictures we have of Him, in art, are weak. That type of face was the popular gentlemanly type of face in Constantinople in the third and fourth century;—that long pointed beard, the hair parted in the middle, the locks down on the shoulders. These features formed a type of face and that type has since been perpetuated in art. Jesus taught a religion of valor. He looked on redemption as a conflict. He sent his followers out to trouble and death. He said to them, "Blessed are ye when men revile you and persecute you and say all manner of evil against you," "Rejoice and be exceeding glad" because they did the same thing to all the really great men that went before you. He said they were to confess Him before men, and not whine and lie down, not crawl and submit, but be real men. He Himself "turned his face steadfastly toward Jerusalem" and walked right up to death. Surely the personality of Jesus was full of virility.

Contrast his strength with the strength of other great men. One of the great problems of humanity has been to escape from the strength of its strong men. The problem is how to combine virility and the social spirit. The old type of man-eater and man-crusher is going out and ought to go out. We need to-day strong men of the type of Jesus, and social Christianity must produce them for us.

His social spirit is, I think, the secret of his attitude toward riches and the rich. We must approach his teaching on wealth from his all-pervading sense of love. What He criticises in wealth is its anti-social force; it separates man from man and creates a non-social character.

He has no sayings denouncing the poor. The poor must have been often idle and ignorant, imprudent and wasteful, just as they are to-day, and He must have known their faults very well, but He never called them "offspring of vipers." He said, "Come unto me all ye that labor and are heavy laden." We are in the habit of appropriating that to our spiritual needs, but He may

have thought rather of the hard working and heavily burdened people whom He saw all around Him.

Jesus revered the power of love and sacrifice which poor people have. It was a poor shepherd who went out after his lost sheep when he was tired at the end of the day; it was a poor woman who swept the whole house to find the lost coin. It was a poor widow who gave away her whole living. Such actions spoke to his heart. I think Jesus was frankly partisan on the side of the poor. That is what Nietzsche has against Him. Nietzsche regards the Christian religion as a proletarian product. He is the philosopher of the aristocratic class. He stands for the doctrine of the survival of the fit, with the side-notion, "We are the fit." He has no use for the virtue of humility. He does not propose to stand up for the poor and downtrodden. There is a permanent antagonism between Nietzsche and Jesus. Nietzsche has given the logical expression to the non-Christian modern spirit, to evolutionary individualism, to the spirit of capitalism. Jesus is a solidarist. He believes in salvation and perfection for all. He founded the future on the lowly who work.

Jesus was a teacher of religion. Religion was his chief concern. Yet we find Him in conflict with religious people and under the charge of breaking down religion. The explanation of this unexpected fact is that He opposed unsocial religion. Religion had created in the religious class a proud, unloving attitude toward the lost and wayward in the community, so that the good people were unable even to understand his efforts to save. A cold religious respectability had grown up which froze out social feeling. The prodigal's brother was a model of that type of virtue. He had only one fault: he had no love. Jesus seems to make that the test of everything. In his description of the Great Judgment the essential wrong with which he charged the people ranged on the left, was that they lacked social feeling and solidarity. They had allowed their fellow men to go hungry and unclothed. They were unsocial. He would test entire nations and entire religions by that same test. Did you bind men together in fraternal love and justice, or did you allow one class to prey on the other and leave the victims to their fate?

Jesus neither taught nor endorsed any social system, but He will not stand for any injustice or oppression. He will not stand for exploitation or for indifference to suffering. He will tolerate no religion and no economic system that countenances these. It is our business to get that spirit of Jesus glowing in us and all the world. That is not the whole of his teaching, but if that spirit is left out of his doctrine we are caricaturing the rest.

And mark that that is the aspect of Jesus for which the modern world is most hungry. We can make our religion lovable to many men by emphasizing that side of it.

This human and social Jesus we owe wholly to the Bible. I doubt if the Church would have preserved the clear memory of Him if it had not been enshrined in the synoptic gospels. The Church has been far more interested in the heavenly Christ who came down from on high, was incarnated, died for us, ascended into heaven, than in the human Jesus plodding on the dusty Galilean road, the friend of all the world. That is another cause of gratitude to the Bible. Here in the gospels we find the Son of Man, the carpenter, who

identified Himself with the common people from whom he sprang. The institution of the Christian Church grew out of his keen feeling for the social needs of the people. He called the apostolate when He saw the leaderless multitude "as sheep without a shepherd." If we inquire for the marks of the true Christian Church, the first and incomparably the most searching test is this, whether it has lived up to the original intention and spirit of its Founder.

The social contents of the Bible have passed before you in a rapid perspective to emphasize and co-ordinate the material for you.

What I especially desired to do was to release the social energies of the Bible. Most of you, if you do your work honestly, will confront unsocial forces in your life. You will try to stimulate the Church where it is apathetic. For that you need the backing of the Bible. If I have been able to make you feel how strong and vivid the social feeling in the Bible is I am content.

The climax of my work was reached in the third address. I told you the best I had to tell when I treated of the teaching of Jesus. If I had constructed my addresses with a view to a dramatic climax I should have put Jesus at the end. But for historical understanding I have put the literature of the Christian Church last.

The first book we strike there is the Book of Acts. It is pervaded by a beautiful, social spirit. The man who wrote that book took pride and joy in every act of fraternity and generosity in the Christian churches. Especially important is the story of the early fraternal sharing of possessions at Jerusalem. Evidently he tells that story with approval and enthusiasm. Historically that is one of the most important chapters in the Bible. Its impress on the history of Christianity is incalculable. That chapter stood as the social ideal of Christianity throughout the history of the Catholic church and the medieval sects. The conviction was common that we ought to live the apostolic life, and the apostolic life meant the life of fraternity and the sharing of property.

The writings of the New Testament differ in the strength of the social coloring. Generally it is strongest where the influence is most Jewish. The Epistle of James is a Jewish-Christian book, and we can hear in it the ring of the old prophetic feeling. At the other extreme are the writings attributed to John, the fourth gospel and the Epistle of John. They are almost devoid of the prophetic feeling of indignation. Yet, while there is no social wrath, we can feel the strength of the love that bound the Christians together. "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" That surely expresses solidarity as to life and as to wealth.

This leads us to two fundamental facts about the social point of view in the New Testament. The New Testament shows us the transition of Christianity from the Jewish basis into the Græco-Roman world. The fundamental religious democracy of Christianity is largely a Jewish inheritance derived from the Old Testament prophets and the popular feeling of the Jews in the first century. The hope of the reign of God on earth had become a popular dogma closely connected with the national hope, and derived its strength

from that national aspiration. Among the Greeks and Romans in the first century there was neither such strong democratic feeling nor this hope of the reign of God on earth. Their literature contains only a few allusions to a golden age in the past and possibly in the future, but no religious enthusiasm about it.

So we pass from an untamed people to a tamed empire, from a nation fully aroused to the hope of a religious renovation of mankind to a people with no such thought or desire.

Instead, we find among the Greeks and Romans strong religious aspirations toward the future life; they wanted a revelation of God which would assure them of immortality. All contemporary religions emphasized that yearning for the future life.

I said the other day that the prophets of the Old Testament failed to emphasize the doctrine of the future life; they even seem to have put it aside purposely in order to throw the whole emphasis on the social hope. Greek thinkers reversed it. They emphasized the hope of eternal life after death so exclusively and on such philosophical bases, that the hope of a right and happy social life on earth had little chance in their scheme of things.

We have the choice between two elements which both contributed to the making of the New Testament, the Hebrew element that comes down from the Old Testament, which hopes for "the Kingdom of God," and the Greek element which hopes for "eternal life." We ought to distinguish between the two in order to understand the currents of influences running through the New Testament.

The second fundamental fact is that for three centuries Christianity had to make headway against a hostile social order. It had no such chance to Christianize the social order as we have. It could exert no influence on the state or on public legislation. The Christian communities had to be glad for three centuries if they were let alone, like socialists in Russia; thankful enough if the police overlooked their existence. Consequently their social outlook was restricted to their own community life and to the hope that the Lord would come. What did the Church do under these circumstances? It tarried within the narrow scope of the church community to duplicate the social order and put it on the Christian basis. They could influence the family and sex life—that was within their reach. They could influence the friendly, neighborly relations between individuals. They could not influence the life of cities and of states.

That fact should influence all conclusions and applications about our present-day duty based on the precedents of the early Church. We are not living under their limitations. Therefore we have wider duties. The Christian social impulse was necessarily confined within the limit of their communities. Within those limits they had a striking sense of solidarity and affection. The strong stood by the weak. The weak received a fresh sense of worth. They had common meals. You remember the shock Paul got when he learned that they were no longer fraternal at Corinth, because the exclusive coterie got together with well-filled picnic baskets while the poor had only crackers and an onion. Paul was indignant. "Do ye set at naught the Church of

Christ?" It seemed to him a contradiction of the very spirit of the organization. We can see how beautiful the early spirit must generally have been.

They had another outlet for their social idealism in the hope of the coming of the Lord. The Jewish Messianic hope had taken that form. The Messiah was no longer an indistinct and mythical figure, but that Jesus whom they loved and knew, He was to come back and bring the fulfillment of all the ardent desires and hopes of their hearts. His coming would mean the great reversal; Christ's people would be on top. Poverty and mourning and injustice would cease. Everything would swing over to their side. They were like a family that is now in poverty but which knows that a great inheritance is soon coming to them.

Never leave this millennial hope out of consideration when you estimate the social qualities of primitive Christianity. That hope is now comparatively colorless and ineffective, an antique inheritance. But in the first century it was a living, throbbing hope, a brief postponement of the Kingdom of God on earth.

The Kingdom of God on earth is always a revolutionary hope. You cannot set up righteousness on earth without upsetting unrighteousness. You cannot get the good on top without putting the bad down.

Now the Roman Empire and the society existing inside the Empire represented the "life that now is." It embodied the conditions which Christ was to overthrow. Therefore the coming of Christ meant the overthrow of the Roman Empire, the overturning of Roman society. Paul took a very conservative attitude toward the Roman government. That was before the Neronian persecution had set in. Paul believed the Empire was administering God's will, and that people ought to pay it reverence. But there were other Christians who felt differently.

There were three main sources of antagonistic feeling toward the Roman Empire in Christianity. One was its Jewish origin. The Jews were an insurrectionary force inside the Roman Empire. Secondly, the Christian Church was largely made up of people belonging to the lower classes. It had a large number of slaves in it at the beginning. Only in the second century did it begin to work up among the better classes. Thus at the beginning it was largely a working men's organization. And thirdly, there was a cause which we do not so readily think of. Christians believed profoundly in demonic powers. They believed that this world was governed by a great empire of evil spirits with Satan at the head. That theological belief about evil spirits connected directly with the social and political situation then existing. They all believed that paganism was the creation of evil spirits. These spirits had taught men to offer sacrifices to them. They hovered over the altars and snuffed up the smoke going up from the sacrificial meat. But the social and political life of the Roman Empire was interwoven with pagan worship. The whole structure was, in the Christian mind, tainted with demonism. That was another reason why they set themselves against the Empire and expected its overthrow.

The Revelation of John is a great drama of human history. It represents the conflict of God and his Christ with the devil and his powers, and the

Roman Empire is lined up on the side of the devil. The traditional Protestant interpretation of the Apocalypse has been that the great beast represented the Papacy. That is historically quite impossible. Nobody knew anything about the Papacy in those days. The description given of the Great Babylon to the contemporary reader could mean only one thing, the City of Rome and the Roman Empire. Read the seventeenth chapter of the Apocalypse and substitute for the name Babylon any modern city that you like, Paris, Berlin, London, New York and you will get an impression of the revolutionary social feeling that ran through parts of early Christianity. There were doubtless other more conservative elements, but that book ought to remind us that in primitive Christianity there were different currents and some were dangerously revolutionary.

The Apocalypse is the most radical of the books of the New Testament. Paul was theologically radical, but in social matters he was a conservative. He was a builder of Christian communities. His moral teaching for that purpose is splendid. He did all he could to build up inside the Christian communities a truly Christian life. The twelfth chapter of Romans contains point after point of splendid social rules. No man could dictate a chapter like that to a stenographer unless those points had crystallized in his mind so that he had them at his fingers' ends.

On the other hand, I recognize frankly that Paul did not expect the social life on earth to be radically changed by Christianity. I do not believe Paul believed in social Christianity. My frankness in conceding this ought to prove my sincerity.

I think there were two main reasons why Paul did not share the common Christian expectation of a millennium on earth. First, he shared with all Christians a short outlook. He believed Christ would come very soon. He might come any time, and would probably come inside his lifetime. He may have reckoned with a longer period in his later years, but I do not believe he ever contemplated nineteen hundred years of waiting. Now, that is very decisive. Everything is changed when you take a long outlook. We now have nineteen hundred years of Christianity behind us, and most of us believe we have a long time ahead. Most of you have been living in a hotel these days. You have made yourselves comfortable there, but if you wished to establish a home of your own, you would go about it in a more thorough way. That is the difference between the short and the long outlook. We believe in the long outlook, and that is a fundamental difference between us and the Christians of the day of Paul.

The second point was peculiar to Paul. He held a religious philosophy which separated sharply between carnal temptations and impulses. All material creation must pass away. Paul anticipated the general attitude of the Greek church fathers of the second century. They had no use for a millennium, or for any perfection which would make bodily enjoyment even more attractive than it is now. With them, Paul lacked that fundamental element of Hebrew social life, the love of this present life, the religious affirmation of life as it is now. He hoped it would pass away. Hence Paul did not believe in a millennium. You will find no room for it in his scheme of the future.

He believed that as soon as the Lord should come, the world would be spiritualized. "Flesh and blood cannot inherit the kingdom of God." Only the spiritual can live in that spiritual kingdom. Hence he did not expect any renovation of the social order. That was a corollary of his fundamental beliefs.

Let me sum up all that I have been trying to say. Down the spiritual succession of Hebrew religious life comes the proclamation that there is one God to Whom all men belong and Whom all must obey, a God who demands as tribute to Himself and worship, only one thing, namely, righteousness. If you ask what that righteousness is you learn that it is summed up in three propositions, to do justly, to exercise mercy, and to walk humbly before God.

There also comes down the proclamation that God intends to establish his reign here on earth in a fuller and completer way than ever has been accomplished hitherto.

Jesus took over that inheritance from the past, that prophetic proclamation, and expanded it by giving it universal application; He sweetened it by centering everything in love; He put the incomparable force of his divine and human personality behind it all. The stream of faith and conviction flowed out into the contemporary world, leaving Judea and passing out into the Gentile world. Under conditions of persecution and homelessness and isolation this faith lived, cut off from necessary social influences. It was exposed in the Græco-Roman world to new philosophical and intellectual influences which neutralized to some degree the Hebrew conviction, and thus it took on a new complexion. It became the faith, not of a nation, but of the organization of the Church and the community life created by the Church.

Now those conditions are changed. We are living in an age of democracy. We can join the power of social science to the impulses of Christianity. We hear the ends of the earth calling for social redemption. The question is, dare we make an enlarged application of the Christian salvation to our modern conditions, which will be just as energetic and brave as what the Christians did in the early centuries under the difficult conditions and limitations in which they had to work? Does the old prophetic spirit live in us? Do we believe in the Kingdom of God, in which his will shall be done? Shall we prepare the world for its coming?

Let me read the prophecy from Isaiah, quoted when John was beginning his work:

"Make ready the road before the Lord! Level the path before him! Every low place shall be filled up. Every mountain and hill shall be laid low. The crooked shall be made straight. The rough road shall be made smooth. So shall all flesh see the saving glory of the Lord."

THE TRUE AMERICAN CHURCH*

GREAT CHRISTIAN GROUPS WHICH BELONG TOGETHER.

PROFESSOR WALTER RAUSCHENBUSCH

It has long been my conviction that there is a true American Church in existence among us; so powerful in numbers and actual influence, so manifestly a native product of American life, and so mighty a factor in the historical development of our nation, that if it ever asserts its claims to the title of "the American Church," all other claims will look artificial and paltry by comparison.

This true American Church has not yet come to a conscious and organized existence. It is still embryonic, lying half-formed in the womb of time. But the tremendous necessities and compulsions of God himself are now knitting its body and bringing its soul to consciousness, and its birth to conscious life may be nearer than we dream.

Where is this true American Church? It stands out in plain view if we look in a large way across the main contours of American religious life. Of the many denominations enumerated in our religious statistics, a large number are so small, or so confined to a few sections of the country, that they are of interest only to the statistician and the church historian, but practically negligible in summing up the real religious forces of the nation. On the other hand, in surveying a typical American community a few religious bodies always stand out as the strong and decisive factors in the spiritual life of the locality.

There is always the Roman Catholic Church, numerous, growing, with a powerful control over its members, with a subtle hold on politics, but with strangely little influence on the spiritual currents of American life. In spite of the fine Americanism of many of its members and leaders, this Church is an isolated and foreign body in the midst of our national life.

SIX DISTINCTIVE BODIES.

Next come the Methodists and Baptists, together representing 118,000 churches scattered over all parts of the country, and nearly 13,000,000 communicants out of a Protestant total of 23,000,000. Add to these the Presbyterians with nearly 2,000,000, the Disciples with nearly 1,500,000, the Congregationalists with 742,000, and the German and Dutch Reformed with 459,000 and we have the bulk and core of American Protestantism before us.

In their denominational organizations these great bodies are distinct, and in a table of statistics they seem as far apart from one another as the Roman Catholic, the Mormon and the Christian Scientist Churches, but in all re-

*The Congregationalist, October 23, 1913.

ligious essentials they are one. Moreover, their unity is not the artificial product of manipulations and resolutions, but of a slow movement on converging lines. They began with sharply accentuated differences. God and America have molded them toward a common type.

The divergent types of church government which separated these bodies have been worn down by generations of practical experience, and they have gravitated toward the same general methods of work and life. The Presbyterian type has become more congregational, and the Congregational type has become more presbyterian and representative. The Methodist polity presents the most marked difference, but fortunately Methodists have not set up any claim to divine right and legal succession for their episcopate. It is based on efficiency and utility, and the other Churches have no real quarrel with centralized power when put on that basis. In fact, they are developing it to meet their own needs. The most decisive fact for the essential unity of these great bodies is that they have all thoroughly assimilated the principle of democracy and are allowing any *jure divino* theories to fall into oblivion.

ALIKE IN THE ESSENTIALS.

In their form of worship they have also converged. A Sunday morning service in a Presbyterian church differs in no essential from a service going on in a Methodist or Baptist Church around the corner. There are important differences still about the sacraments, but they concern the form and not the substance. These denominations have all outgrown sacramentalism, and since the interest in the old questions is fading out, the next twenty years are almost certain to bring them still closer together.

The religious thought and teaching heard in these churches belongs to the same type. Their ministers all draw their ideas and inspiration from a kind of common reservoir of religious thought. Whatever differences exist are due to the personality of the preachers more than to the denominational impress.

These churches have all developed the same form of evangelistic appeal, the same type of religious experience, the same methods of teaching the young, the same organizations inside of the local church, the same social meetings for the culture of the spiritual life.

DISTINCTIVELY AMERICAN.

Their vast numbers, their wide dissemination and their quiet assimilation together prove that these churches are the fullest expression we have of native American religious life. They are a product of our national history. In turn they have formed the moral and spiritual life of our nation. Our literature, our national aspirations and convictions, the moral ideas which are axiomatic with the average American bear the impress of that religious genius which characterizes these churches collectively and distinguishes them from other types.

Whether these religious bodies will ever coalesce and combine their ad-

ministrative organization no man knows. But even if that final step of unity should never be taken, we should realize their substantial unity as a fact and force in American life. Their Christianity differs no more than the democracy of Massachusetts, Virginia and California. It differs less than the religious life of the Roman Catholic Church in Southern Italy differs from Catholicism in Wisconsin or Ohio. By their side the Episcopal Church stands out distinctly as of different breed and type. The exclusive claims it makes for its episcopacy and priesthood and its refusal to accept its sister churches on a footing of spiritual equality, isolate it and neutralize in a tragic way the fine appeals it makes for Christian unity. The great Lutheran body also stands apart from us, not by any claims for its organization, but by its inherited demand for doctrinal conformity as a condition for religious co-operation. It seems as if it required only an effort of the will for this important body to come within the larger fraternity of American Protestantism.

This great family group of Christian people which I have outlined constitutes the true American Church, if there is any. All Christian spirit and all religious statemanship should strive to promote the interchange of thought and life within this group and to bring the fundamental unity now existing to the consciousness of all its members.

FELLOWSHIP LEADING ON TO UNION.

A leveling uniformity is neither possible nor desirable. In social intercourse we respect individuality of our friends and accept them as they are, and feel assured of their affection and regard in spite of our shortcomings and oddities. We should be able to have the same respect for the forms of worship, the methods of organization and the doctrinal convictions which have been endeared to our religious kinsmen by generations of experience. The more we mingle on a basis of equality and good will and practical co-operation, the better will the assimilating forces of the common spirit of Christ be able to do their work silently weeding out what is non-Christian or obsolete. Actual fellowship alone can furnish an enduring basis for any efforts at formal union which will be made by us or our children.

"Christianity and the Social Crisis" has been translated into French. The world war has postponed its publication but not its printing. "Prayers of the Social Awakening" have also appeared in French. "Christianizing the Social Order" has been published in Norwegian and Finnish, while arrangements are underway for its translation into Swedish.

TRIBUTES FROM THE PRESS.

The Social Service Bulletin, Sept. 1918:

It is far within the truth to say that Professor Rauschenbusch was probably the most potent personality in America in the modern revival of the idea of the Kingdom of God. Twenty-six years ago a half dozen young men met in his home in New York to look one another in the face and consider what the Spirit of God was calling them to do. A committee of three, consisting of Walter Rauschenbusch, Spencer B. Meeser and the writer, was appointed to express the sense of the meeting and prepare a statement. The committee framed a statement afterwards known as "The Spirit and Aim of the Brotherhood of the Kingdom." In this statement each member engages "to exemplify obedience to the ethics of Jesus." He engages to propagate the thought of Jesus to the extent of his ability by voice and pen.

These statements with which he had so much to do in making, were the very keynote of his life and the heart of his message. As a pastor for many years of a church in a crowded section in New York City, a Professor of Church History in Rochester Theological Seminary, as the writer of great books with a phenomenal circulation, and as a preacher and propagandist, he was true to his early vision and unfaltering in his testimony. Unfairly and sometimes viciously attacked by ultra-conservatives and men without the vision of the Kingdom, he was never disturbed and never resentful, though he felt keenly the unfairness of these attacks. Fearless without being rash; tactful in presenting truth; but never speaking an uncertain or temporizing word; a master of forceful English, but never a phrase-maker; and withal having the insight and courage of the prophet, with the prophet's humility and humanness.

He was one of the most Christian men I have ever met. When the affliction of deafness came upon him in early life it was a severe trial and faith almost wavered. But this trial refined his spirit and became a source of power. He looked forward to old age with shrinking, for he felt that it meant a growing isolation from human fellowship. And he was very human; he craved fellowship; to him, in the words of John Ball, "fellowship was life and the lack of it was death."

From the beginning for ten years, he was a member of the Social Service Commission of the Northern Baptist Convention, vitally interested in its work; attending its meetings whenever possible, and making valuable contributions to its progress.

In his half dozen books and many articles we have an imperishable memorial of his life. But perhaps the best and most enduring memorial of all, is found in the lives he touched and influenced. In his presence one felt that he was in contact with a great soul. Rauschenbusch, like all great men, like the Master himself, was a positive force and never left men indifferent. They revealed themselves in his presence, and were drawn to the truth or driven into opposition. For fifteen years he touched a succession of men in the

Seminary, and scores of men hail him as their father in the faith of the Kingdom.

SAMUEL ZANE BATTEN.

To lose Walter Rauschenbusch in the days of settlement and reconstruction that are before us is a heavy disaster for the cause of world-wide Christian democracy. When the record of these times is measured it will be found that none exercised a greater influence than he upon the development of Christian thought and action.

His books are read in many tongues, and no Christian can be considered educated who has not read "Christianity and the Social Crisis" and "Christianizing the Social Order."

It was a combination of power and charm, of lucid statement and delightful imagery that made his writing fascinate those ordinarily impervious to religious authors and enabled him to captivate a critical and hostile audience despite the hardships of deafness.

But the charm of his rare spirit was fully revealed only to those who took personal counsel with him concerning the common cause.

An uncompromising fighter for his convictions, he was yet utterly without bitterness, hatred or malice. Those who strive with him and those who differ with the social interpretation of Christianity which he presented may well covet the irenic quality that he so strikingly manifested.

A great soul, a captain of men has left us. The need is sore. The ranks must close up. His mantle must be caught by many of the school of the prophets that he taught.

HARRY F. WARD.

The Congregationalist and Advance, Aug. 8, 1918:

Like his friend, Washington Gladden, whom he has so quickly followed into the other life, Professor Rauschenbusch by his untiring industry, his comprehensive visions of the Kingdom of God, and his embodiment of the finest human qualities, earned a commanding place among American religious leaders. His death at fifty-seven, after a long and severe illness, comes all too soon from our limited point of view, considering the need of such men as he in the reconstruction of our disordered and war-stricken world. Yet he has made remarkable and enduring contributions to Christian thought and has helped to shape the plan of campaign for many an intrepid soldier of Jesus Christ.

Dr. Rauschenbusch first came into national prominence in 1907 through the publication of "Christianity and the Social Crisis." It was the fruit of twenty years of hard study both in this country and in foreign universities, as well as of eleven years of pastoral work in the tenement section of New York City. Dr. John Haynes Holmes does not appraise the book too highly when he said that into it had gone "the learning of the scholar, the vision of the poet and the passion of the prophet."

The Standard, Chicago, Illinois, Aug. 3, 1918:

Walter Rauschenbusch was a prophet. As such, he had his share of stoning. The theological Junkers of our day were disquieted by his message. Some of their vested rights did not seem so secure when besieged by his keen intellect and strong sense of justice. But while possessed of unusual powers of keen analysis, he had in equal degree gifts of spiritual insight. These endowments have made him a leader not only of the intellectually venturesome but also of the quieter souls, "*die Stillen im Lande*," both of whom he never failed to lead to larger conceptions of God's purpose in the world through Christ. We shall no longer hear his voice or look upon his face, but he will continue to speak to us through his books and to stimulate through the printed page a new generation of lovers of truth, both within and without the church.

The Watchman-Examiner, Aug. 1, 1918:

Dr. Rauschenbusch was a ripe scholar, an extraordinary teacher, a brilliant thinker and a lovable and generous man. His specialty was church history, but in later years his thinking and writing were along sociological lines. His students loved him and believed in him profoundly. The past year was a trying one for Dr. Rauschenbusch. His health had been gradually failing, and his heart had been made sad by the great war. He had many points of contact with Germany—racial, intellectual and social—but he was wholly loyal to America. Only recently in a letter to Dr. Woelfkin, which was published, he avowed his thorough-going sympathy with our war aims, and proudly rejoiced in the fact that his son is a volunteer in the American Army in France. THE WATCHMAN-EXAMINER has often taken sharp issue with the theological views of Dr. Rauschenbusch, but we have always recognized him as among the finest-spirited and ablest of the exponents of liberalism both in theology and ecclesiology. It is not too much to say that he is the most widely read of all the Baptist authors of our generation.

The Social Preparation, Utica, October, 1918:

He who said "Blessed are the peace makers" would surely with a good will endorse the corollary, "Blessed are the bridge-builders." Special helpers of mankind are those prophets who build bridges in religion. Of such we of the English speech had in the last century Robertson of Brighton, Bushnell of Hartford, Beecher of Brooklyn, and Arnold of Oxford. They showed the masses of Christians how to pass safely across, from a religion that centered on escape from hell through technical compliances, to a religion that centered on character. In this century we have had Rauschenbusch who has shown the way by which, not yet the masses but an increasing number of Christians, are safely passing across, from a religion that centered on individual righteousness, to a religion that centers on righteousness of social organization.

At the beginning of this century a few Christians here and there became convinced that the socialists, so far from being the criminal outcasts or dangerous fools that all the respectable had supposed, were really on the right track and not so very different from the founders of the original Church, Jewish and Christian; and that the regime of universal co-operation they looked forward to is substantially the old Kingdom of Heaven in modern terms. These Chris-

tians, overcome with the wonder and joy of their discovery, hastened to share it with their trusted fellow Christians, clergy and lay, confident that these who so fervently worshipped and loved Christ would gladly welcome the new light and follow where the real Jesus led. But how they were disappointed! The leading clergymen and laymen stared at their enthusiasm with superior smiles, meeting their arguments with trivial objections or with more deadly silence.

The chilly air where they had expected at least a brotherly warmth of sympathetic attention produced a revulsion in the minds of many of these early enthusiasts; their inevitable reaction against being treated as inferiors was, to become conscious of their own superiority in mind and heart. This unfortunate necessity of inner self-defense made them harsh in many of their deliverances, unkind in many of their judgments, bitter in their tone. Rare indeed would be the combination of qualities that in such a case would keep a man faithful to the whole counsel of God and at the same time fair and conciliatory in its deliverances. Rauschenbusch was blest with that rare balance of straightforwardness and sweet reasonableness which held an even keel through those rough times.

Friends' Intelligencer, Philadelphia, August 3, 1918:

When the life of a prophet of God ends in our own time, we are often slow to realize what manner of man he was, and what his life has meant to the life of the world. When the new social order that is even now surely and swiftly coming is at last here, when the Kingdom of God is visibly established upon earth, we shall realize in part at least what Walter Rauschenbusch has done to hold up before us the lamp of truth, and to open our eyes and hearts to its light.

His great work was to reveal to men the *social* meaning of the teachings of Jesus; to show how his great vision of the Kingdom of God on earth has been obscured and misunderstood; to point out how dead and fruitless is a religion which keeps our thought centered on our own salvation and welfare, and which, when we meet on life's highway the multitudes that have been robbed and wounded, prompts us to pass carelessly by on the other side. His great gift was the power of opening our eyes to our unfulfilled duties and responsibilities, without stirring our resentment or opposition. In his words there is a strong yet gentle persuasive power that makes us ask, as did those who came to John the Baptist, "What then shall we *do*?"

The Universalist Leader, August 3, 1918:

Along the human way there are shining lives, which light the forward path. There are creative lives, which make and mark the steps of man's advance; there are revealing lives, through which we look upon the unfolding purpose of God. Among these we set Walter Rauschenbusch, himself so humble he knew not that he was great, so truly a follower of the Master that he was all unconscious of his own leadership, so gentle that he never sensed the heroic in himself.

TRIBUTES FROM FRIENDS, ALUMNI, STUDENTS.

"It is a great thing to have made a definite and positive contribution to the thought and life of one's generation. To die knowing that the world has been made in certain definite ways different from what it would have been and better than it would have been if one had not lived—this is to achieve an immortality that is more significant to the world, at least, if not to one's self, than personal life after death. This Walter Rauschenbusch did. Very early in life the idea of the social significance of the religion of Jesus took hold on his mind and heart. He caught a vision of what a changed world this would be if the Spirit of Jesus should not only control the conduct of individuals in the existing social order, but should reshape that social order itself. Years ago in that period of his life of which most people who have heard his name know nothing, when he was pastor of a Baptist church in New York City, he was a leading spirit in the 'Brotherhood of the Kingdom.' And in later years when he became professor at Rochester, though his chair was that of church history, the books that he wrote and the lectures that he delivered here and there throughout the land had to do not so much with the past that was gone as with the new world that would come with what he aptly called in the title of one of his books 'The Christianizing of the Social Order.'" (Professor E. D. Burton, in Chicago Standard, August 3, 1918.)

"In Boston Doctor Rauschenbusch always had the 'freedom of the city.' He suited our peculiar temper, and was anticipated and welcomed by throngs of hearers when frequently he came to discuss that pragmatism of Christianity of which he had come to be accepted as a shining apostle and example. Alas, he was too strong upon the pragmatics of the faith, to seem strong enough on the dogmatics to those who were working overtime on 'the letter that killeth.' Yet he was stronger on the real dogmatics than were the 'theological junkers' who think they serve God by stoning the prophets.

"It is true he had emphatically a German name which needed to be glorified. He did it. There could be no modern Germanism in his royal American Christian nature. Autocracy had no charm for him. The sort of democracy that he dreamed about and helped to make possible could not be made in Germany. It was beautifully fitting that his son went to the western front to make safe and universal in the world the sort of democracy that his father so gloriously preached. There was an indefinable charm about Doctor Rauschenbusch. Sincerity sweetened and brightened every part of him. His doctrine was the sometimes unacceptable doctrine of love for his fellowmen transmuted into practice. In his own practice of it he came to resemble it in voice, face, mind and spirit. He was as sweet and luminous in sociology as William Newton Clarke became in theology." (From "Boston Letter" by Charles H. Watson, Standard, August 17, 1918.)

"Those who knew Professor Rauschenbusch only in print were under a greater disadvantage in estimating him than he, with all his deafness, in understanding the emotions of men which they never put in writing. He was the most brilliant and constructive thinker and most widely read writer that Rochester has produced. He is the most far-reaching voice on the social question today. As a speaker and writer he was always stimulating, often inspiring and never dull. He has given a new direction to the thought and life of many forward-looking men throughout the world. Especially has he been a powerful influence among younger ministers of the gospel in every democratic land. But to love him one had to know him. He was so gentle and kindly, so wise and far-sighted, so constructive in his criticisms and so appreciative, that I count his friendship one of my greatest blessings. As a brother and father I loved him.

"One cannot pay a tribute to Walter Rauschenbusch without some word about his wife. She was the chief medium between her husband and those about him. Always helpful and cheerful, she accompanied him on his longer lecture trips, and, as at home, conserved his strength, saved his time, interpreted to him with fingers or lips, and established contacts between him and his admiring disciples which would have been impossible without her. She was ever a sterling teammate and the high comrade of his spirit." (Paul Moore Strayer, Rochester Democrat-Chronicle, August 24, 1918)

"Professor Rauschenbusch had many gifts—none more rare or delightful than his gift of making and keeping friends. His devotion to humanity was not merely theoretical and abstract, but extended to individuals and invited to intimacies. He was not the typical "good mixer"—his deafness and a natural shyness precluded this—but there are many of us who were conscious of his sympathy with and loyalty to, our best selves and truest ideals.

"His influence was not confined to any one religious body. Two books, one by a Baptist scholar, one by an Episcopal bishop, were dedicated to him as "the prophet of the new Reformation." Two of his books are used as text books in an Episcopal theological seminary, and he is, through his writings, influencing the rising generation of students for the ministry, as perhaps no other contemporary writer. In the coming reorganization of institutional Christianity, that is now recognized as inevitable, his thought is sure to be a helpful and guiding force. No man could have suffered more through his sympathies than did Walter Rauschenbusch at the tragedy of the present war. That tragedy he made fully his own. Yet to the last his gentle humor never forsook him.

And now he is at peace."

(James Bishop Thomas, Post Express, Rochester, August 5, 1918.)

He was a prophet of the highest type, called and endorsed of God to bear a vital message to his generation. . . . From the first reading of his works I felt him to be a teacher to be heeded, a leader to follow. (John Coleman Adams, Hartford, Conn.)

Rochester has lost its first citizen and I feel that I have lost a dear friend. (Isaac Adler, Rochester, N. Y.)

We needed him greatly and loved him so much. (Peter Ainslee, Baltimore.)

I loved your husband as one of the purest, ablest, simplest men I knew. For years I sat next him in the Alpha Chi Club in Rochester and made notes for his eye. So we came to know each other, and I trust that he learned to have something of the same feeling for me that I had for him. (F. L. Anderson, Newton Centre, Mass.)

The country owes him a debt of gratitude greater than it yet realizes for the pioneering he did in applying old and deep religious truth to disturbing modern problems. He opened the way for many younger thinkers and workers, and his influence will long be potent in American life. (Ray Stannard Baker, Paris.)

In the release from earth of Walter Rauschenbusch the world loses the foremost prophet of that new day which he so clearly heralded. (L. C. Barnes, New York City.)

Dr. Rauschenbusch gave us so generously of his time and advice—and he in such rare measure understood the spirit and problems of our work—that we have lost heavily. (Emma B. Beard, Vice-President Consumers' League.)

He was the pioneer of us all in the field of social righteousness. (A. L. Byron-Curtiss, The Church Socialist League.)

It was my good fortune to be one of the early members of the Brotherhood of the Kingdom, and I owe much to the opportunity of fellowship with him summer after summer at those annual conferences at Marlboro. His clear vision, his fearless following of the truth, his firm faith in the Father and his broad love of the brethren, his eager seeking of the Kingdom, his kindly humor and gracious courtesy, the confident simplicity of his superiority to physical limitations, the warm love that he inspired in friends and pupils,—we valued them, and him for them. They will continue their work of ministry through those who are quickened and guided by his message, or better, can associate with it the remembrance of a beautiful character and of days of stimulating friendship. (Charles L. Carhart, Larchmont, N. Y.)

The memory of the first day I spent with you at your home in Rochester, in the heart of the family, will always be one of those blessed memories which I hope I may carry with me into that other sphere, to which now your husband has been translated. You have my deepest sympathy in the loss which not only you but all forward looking disciples of the new social order have sustained in the death of your gifted husband who more than anyone else has blazed for them the way to the Kingdom of God on earth. (William F. Cochran, Baltimore.)

He was a modern saint, as glorious as any of the distant past. (George W. Coleman, Boston.)

That saintly soul, whose contribution to the church was greater than any of his generation. (L. H. Denny, Rochester, N. Y.)

In our Thanksgiving services we often remembered as cause for thanksgiving the services and inspiration of Bishop Spaulding, Canon Scott-Holland and Dr. Rauschenbusch, and I am sure the brave and searching work done

by each will bear fruit in days to come. (Helena S. Dudley, Companions of the Holy Cross.)

We cannot express adequately our personal loss or our appreciation of the great service Professor Rauschenbusch has rendered the Christian Association in helping shape their social thinking. He has been our prophet of the new day and we want to help carry forward his work. (Harrison Elliott, National War Work Council.)

I think of the thousands of soldiers studying now his "Social Principles of Jesus." Ten to fifteen years ago he said to many of us the quickening word that set us on our feet and sent us on the quest of the kingdom. And how his vision and daring have stood all the test of time and vindicated his courage over and over again. (Richard H. Edwards, National War Work Council.)

The world loses one of its knightliest servants. (W. E. Ellis, Swarthmore, Pa.)

What a devoted man he was to the weak and poor—his name is placed by the side of Maurice, Kingsley and Gladden. (T. E. Emrich, Boston.)

I do not know of any Christian writer in this country who has more largely influenced the thinking of his fellowmen. His clarity of style sprang from his clarity of thought. His influence was the result of his perfect candor and his unswerving loyalty to conviction. He did not merely talk about Christianity; he lived it. His life in New York City, as I saw it for ten years was the very incarnation of the gospel. I shall not look upon his like again. I shall always be grateful for his friendship. (President Faunce, Providence.)

His great gift was the power of opening our eyes to our unfulfilled duties and responsibilities, without stirring our resentment or opposition. (Henry Ferris, Philadelphia.)

I have never known a man who seemed so far to fulfil or to have fulfilled in him the Savior's promise, 'Blessed are the pure in heart for they shall see.' He was pure, and he saw. (James A. Francis, London, Eng.)

Of all men, in the time to come, he could have spoken. Oh, but he will speak because he has spoken and what he felt and hoped will keep on sounding. (Zona Gale, Portage, Wis.)

Humble as his heart was, I think it must have made him deeply glad that the Powers of Good had used him as their instrument to tell men, tell Christendom about the neglected side of their religion. . . . Hallelujah, for the life that has been, is, and is to be! (William C. Gannett, Rochester, N. Y.)

He was a man of lovely spirit. I enjoyed being with him so much when I was in Rochester last, and shall never forget your sweet hospitality when I was in your home and sat down at your table. (President J. P. Greene, William Jewell College.)

I had just finished arrangements with a Japanese to translate Professor Rauschenbusch's last book into the Japanese language. I need not tell you that his influence reached "round the world." The young orientals will miss him, but the message of his writings will more and more reach their hearts and move their lives. (Henry Hugo Guy, Berkeley, Cal.)

And he will continue to live in our affections and memory. Many thousands—yea millions—will call him blessed for his consecrated life and wonderful teaching. (Jacob Heinrichs, Chicago, Ill.)

The world has been a richer place since I have known him and loved him. . . . We will continue to depend much on his clear thought with its secure foundation in love of mankind. (Jesse H. Holmes, Swarthmore, Pa.)

We grieve over the untimely close of a beautiful career. We rejoice over the relief and triumph of a gentle life. We rest in the thought of the infinite love that found in him such full expression. (Jenkin Lloyd Jones, Heaven.)

One of three teachers who have really meant an opening and expanding of mentality and vision to me—one of a few men whose mind was a delight to touch and watch in action, and the only saint I have ever known. (Albert J. Kennedy, National Federation of Settlements, Boston.)

He was one of the great social prophets of America, and one of its true noblemen. (Harry W. Laidler, New York.)

He did indeed work hard, and how well he worked! I owe the most to William James and Professor Rauschenbusch in the formation of my philosophy of religion. (Eugene W. Lyman, Union Theological Seminary.)

Some of us will have to work the harder for his absence. But we shall have the cheer of his vision and his faith. (Shailer Mathews, Chicago.)

The spirit of Professor Rauschenbusch's stay with us lingers like a benediction over our house. (H. A. Miller, Oberlin, Ohio.)

A noble soul, one of the rare men of our time has left us, but his work goes on and will go on—his life and thought speak on with unwavering power. Truly he belonged to God and God has taken him. (Philip Moxom, Springfield, Mass.)

He has left a lasting impress on his generation. (President C. N. Nash, Berkeley, Cal.)

His going is a great loss to us. And what a loss to all the people of America! He was such a friend to all. The world is vastly poorer by his going. (Frank W. Padelford.)

I hasten to send my word of great appreciation of all the friendship and manhood and scholarship and humanity of Walter Rauschenbusch meant to me. (Harold Pattison, New York City.)

He was one of four or five men I have known in my lifetime who seemed to me to belong to a higher order of the race we hope will some day fill the earth. (L. M. Powers, Gloucester, Mass.)

He was one of the biggest men of all the world. Like all who are truly great his real stature was recognized only by the most discerning and he will grow ever larger in the estimate of the humanity he so much loved and served. (Quay Roselle, Philadelphia.)

The memory of what he was will always be an inspiration. (Nathaniel Schmidt, Cornell.)

Professor Rauschenbusch was beloved not merely by the comparatively few who had come into close contact with him, but by thousands who had scarcely seen him and other thousands who had merely known of him through fragments of his writings.

His memory belongs with that of a very choice and rare few who have given to the Christian spirit the force of a new revelation, during the past twenty-five years. (Albion W. Small, Chicago, Ill.)

And I want you to know that our beautiful spirit, the spirit of Walter Rauschenbusch, is living. The other day I read in manuscript a life of Jesus by Robert Hunter. This is just one more sign of the truth of what I say: Jesus is going to be claimed by his own, as we have wished him to be and will lead again as we have seen that he would. I say "we," humbly to you, but yet wilfully. (Lincoln Steffens, San Francisco.)

His loss to the church and to the kingdom of God is so great as to be immeasurable now, but as with all the prophets he will live and speak and continue to speak as long as his message will be needed. (Edward A. Steiner, Grinnell, Iowa.)

Few people have stirred Grinnell as he did. He came nearer to being a prophet of the Isaiah sort than any man I have ever known. (Stoops, J. D., Grinnell, Iowa.)

No more chivalrous or loving spirit was ever born, except our Lord and Redeemer. (President-Emeritus A. H. Strong, Rochester.)

What a rich and beautiful nature has entered into the better life! The playful Walter, where shall we find his like? And his chivalrous heart, that carried the sicknesses and bore the infirmities of others, as the Savior did before him. And was he not wonderful in the gentleness of his thought and speech, seeing the failings of others quickly and keenly, there was never an edge to his thought or word, never! I do not wonder that many saw the Lord behind and through it. I did. (John H. Strong, Baltimore.)

Walter Rauschenbusch was the foremost interpreter of contemporary Christianity. Other men of his own day were equal, if not superior, to him in formulating its principles and applying them to actual conditions and concrete situations with which they were personally more familiar than he could be through most of his working life. Canon Samuel A. Barnett was such a man. Washington Gladden and Dean Hodges were others. But he surpassed them not only, but Charles Kingsley and Frederic Denison Maurice of the former generation as well, in being the historical interpreter of the Christian social movement. . . .

In the lamented death of Professor Rauschenbusch the whole church loses one of its most fearless thinkers, the Christian social movement one of its most widely recognized and deeply beloved leaders, and the International Social Democracy a living link connecting its economic ideals with those spiritual resources upon which their realization depends. (Graham Taylor, Chicago.)

He was a prophet of God, a man whose brain and heart were alike of the first magnitude. (Richard M. Vaughn, Newton Centre, Mass.)

He and I have thought and written so long on similar lines and out of much past conference that our friendship had come to be a deep soul-communion. He was truly a noble man of pure and lofty spirit, and wise and disinterested in his attitude on the great questions of the day. (Leighton Williams, New York.)

For a Christian soldier who has fought as your husband has, the end of the warfare, is always a triumph. Already upon the scroll of his life is written the name of God and the name of the City of God which cometh down out of Heaven and that last ineffable name, the new name; for of him it can truly be

said that he was a member of the church in Philadelphia, the city of brotherly love. (Mornay Williams, New York.)

I have been reading more in the "Theology for the Social Gospel," which I like. It makes me feel as though I had climbed a mountain, not alone, or gone up in an airplane, and were taking a deep, refreshing look at life on the earth. (A. W. Vernon, Brookline, Miss.)

Just a little while ago an Englishman told me that he knew of no man who was having such a wholesome influence on British workmen. (Thomas J. Villers, Detroit, Mich.)

More than most of his friends, perhaps I have had opportunity to measure the extent of your husband's influence throughout this land. It was wider and deeper than he knew. No man had a larger part in shaping the course of organized Christianity than did he. (Harry F. Ward, Union Theological Seminary.)

So noble a man, so useful a man in the highest sense, I think it would be hard, if not impossible, to find. (R. W. Weeks, Tarrytown, N. Y.)

When I think of my friend, Walter Rauschenbusch, I think too of Abraham Lincoln. (W. E. Witter, Gauhati, Assam.)

When he used to come out from behind his desk and pray at the beginning of each class hour, we were all of us led so near to Christ that we shall always be better men for it. . . .

The winter when I was typing his correspondence for him I saw more of his great heart revealed than I ever thought could be in any man. It will abuse no confidence if I tell you of the many cheerful letters he wrote to people all over the world, children in hospitals, Sunday School teachers out in Montana, men tired and worn out in their work, telling them about everything from little dogs to the Kingdom of God. The silent influence of his letters upon my own life was something for which I shall always be grateful. (Edwin T. Dahlberg, 1917.)

I have always counted it a great privilege to have known Professor Rauschenbusch. He was so genuine. He had such a clear vision, and such splendid power to communicate it to others. He was courageous, and yet so tender. Among all the men to whom I owe much for inspiration and help in my ministry as well as in the development of my Christian life, there is no one to whom my obligation is greater than to him. (Charles A. Decker, 1907.)

I shall never forget his kindness to me, and you may often think in these days that your husband lives in those whom he inspired. (A. C. Early, 1912.)

I believe the love and unfailing good will of Jesus will always have a new meaning for me because I knew him. (Harlan M. Frost, 1918.)

He largely planted in me a love for social justice and the social insight into religion. In many other ways his personality deeply impressed me, so that I have found myself taking him as my standard and example and ideal. Indeed he was one of my great heroes. The year of my companionship as his secretary remains in my memory as something sacred. (H. W. Funk, 1914.)

We boys felt especially the power of his Christian personality, and we never ceased to wonder at his clear perception of the real spirit of Jesus, and his

courage in following that spirit through in any field of life. (Horace H. Hunt, 1915.)

I loved to be in his classes. His keen insight into human nature, his love for the weak and the fallen and the oppressed; his charity for the oppressor and the evildoer; his analytical process before making judgment; his vision of the future; his faith in the ultimate working out of the kingdom of God; his passion for social righteousness—all these qualities, and more too, serve to make him a great teacher and a great friend. (F. B. Igler, 1917.)

No one personality, except my own father, has ever so profoundly impressed itself upon mine, or so greatly influenced my life. Doubtless countless others could bear a similar testimony to the remarkable genius whom God has now called home. I count it one of the great privileges of my life to have known him as a teacher and as a friend. (R. C. Hull, 1903.)

He was a great man and I wonder if I would ever have been happy, had I not known him and learned from him a new incentive in life. (Douglas Haring, 1917.)

My own little world is poorer for his passing away, for he was more than a teacher to me. He was a trusted counselor, a noble friend, an elder brother well beloved. (J. W. Johnson, 1906.)

He was a fearless soul and a pioneer. (F. J. Jordan, 1917.)

Professor Rauschenbusch carried the world on his heart, I never knew such compassion in a man. He helped me to understand the compassion and heart of our Lord, as he reflected it in his own spirit and life, better than all the courses of the Seminary. Never was there a life more fully dedicated to the task, Herculean task, of bringing the spirit and teachings of our Lord to bear on the great problems of the social order. (Leon M. Latimer, 1911.)

His type of spirituality was the kind that always appealed to me; genuine, regardless of conventions, yet not irreverent, sympathetic and virile. A generation does not produce many men like him. Such brilliancy of mind and true piety are not often combined in one personality. (C. A. McAlpine, 1904.)

His ability as a teacher was unexcelled, but the influence of his strong, loving heart was still greater. (A. D. McGlashan, 1913.)

My own gratitude for his inspiration and interest during student days and afterward is deep and genuine. It always has been, is, and will continue to be my purpose to try and put into practice many of his own tenets regarding industrial and social justice. (W. A. McKinney, 1903.)

I thank God that I had the privilege of coming in contact with his life. I can never tell what he has meant to my own life through his teaching and friendship. I am but one of hundreds whom he has helped and directed. . . . His work goes on, and the seed he has sown will one day blossom forth a hundredfold. (James A. G. Moore, 1917.)

Since I began this letter, which I have written by snatches, the sad news has come of the death of Professor Rauschenbusch. How futile mere words are in the presence of such an event. I can only say that to those of us who loved him, his life is a guarantee of immortality. He is not dead. He lives. Somewhere that tireless spirit relieved of the burden of a broken body works on. Somewhere that far-visioned, prophetic mind seeks to unveil the

future of our race. Somewhere that tender heart bears upon it still, with unflagging devotion, the needs of humanity. Somewhere that soul of pure flame, kindles the passion of self-forgetful service in the youth of the great unknown. Somewhere, in God's own time and way, we shall hear again that hearty, chuckling laugh and shall clasp that warm hand we have loved to hold fast in our own. He lives because such a soul in the universe of a Fatherly God cannot die. It is the privilege of those of us who remain to work in the new age whose peculiar problems he defined so clearly—it is our privilege to transmute his teaching into deeds, to bring into actuality a worthy measure of the ideal of which he dreamed. (Justin Wroe Nixon, 1908.)

Professor Rauschenbusch has fought the good fight and won a mighty victory. He was a great Christian. This realization was growing upon me as I learned of him during the winter and spring. I am a better man for having known him. Many persons can with gratitude say the same. (Frank W. Pattison, 1906.)

He was the most stimulating teacher I ever had, and it is hard for me to think of him otherwise than I knew him alive, active, devoted to the great kingdom interests everywhere. (D. A. Pitt, 1905.)

As a teacher he stands without a peer, for he was one of God's greatest prophets in modern times. Naturally, like all truly great men, he was far ahead of his time. (Elmer L. Setterlund, 1911.)

I have lost in Walter Rauschenbusch the most constant, the most helpful, the most Christlike friend I have ever known. His life was always a benediction. He inspired his friends and lifted them by the strength of his own good life, and the purity and constancy of his own devotion. His life was always lived on God's upland, and he was ever saying to his friends, "Come up here and live." God was more real and service was more satisfying to him than to any other man. His ideals were lofty and his purpose was heaven-born. He saw afar because he daily walked with God, and his love for men was so deep and true that he gave himself without reserve to his Lord as His redemptive agent in the world. (Dores R. Sharpe, 1911.)

He meant a great deal to me. He was one of the ablest teachers I ever knew, and his delightful personality was most Christlike. As one of his old students, I want you to know how much I loved and treasure Dr. Rauschenbusch. (F. S. Squyer, 1903.)

I do not believe that my dear teacher is dead. He is alive forevermore, both in this world and in the next. With his beautiful face he is always speaking to us, with his masterpieces of intellectual and prophetic productions he shall for a long time yet to come, continue to teach truth to students in colleges and seminaries. His intellectual and spiritual influence can never be destroyed (M. S. Solimene, 1920.)

Professor Rauschenbusch was always more than the most inspiring teacher I ever had. He shared his life in a friendship which I have regarded as one of the greatest influences in my life. (B. N. Timbie, 1905.)

This whole world will be the poorer because of his absence, but heaven will be the dearer to all who held him dear. (James Warner, 1919.)

My life has been largely moulded by him, and in so many things he has been

my ideal and my inspiration. Every memory of him is tender, for there was nothing harsh in him; every word and act that I recall was apparently considered in the light of his great passion for truth and right. I recall his invitation to be with him in Swarthmore in 1915. In the college room was a bee trying to escape through the closed window; he opened the window that it might fly away, and said, "I never like to see even a bee thwarted in its effort to get to life and liberty." He has opened the window to many of us. We rise up and call him blessed. (M. C. Wiant, 1913.)

As a student at the Seminary I had learned to love him, and from reading his books, prior to my entrance into the Seminary, I had learned to admire him greatly. His kindly interest in me, while at the Seminary, endeared him to me, and I shall always be glad I went to Rochester while he was there. His instruction, and most of all his truly Christian character, will ever inspire me to a life of sacrificing service. (Horace C. Wright, 1919.)

I am proud to number myself among his disciples. Lacking his heart and his genius, many of us must needs follow our Master afar off. But his influence abides and his place as one of the major prophets of American history is secure. (Robert J. Wynne, 1916.)

TRIBUTE FROM THE COLGATE THEOLOGICAL SEMINARY.

The Faculty of Colgate Theological Seminary wish to express their deep sympathy with the Faculty of Rochester Theological Seminary in their loss in the death of their colleague, the Reverend Walter Rauschenbusch, D. D.

From the testimony of his students, as we have from time to time met them, we feel somewhat acquainted with his work in the class-room. By breaking away from the conventional treatment of his subject, he was able to carry those who studied with him into the deeper movements of human society as these affected religion and were themselves influenced by the religious interests of humanity. We share in the common knowledge of the wide ministry which Dr. Rauschenbusch rendered as he interpreted the religious significance of the modern social movements and as he taught the social implications of the gospel. We have appreciated the hearty co-operation of Dr. Rauschenbusch in the Special Sessions which for a series of years were held in Hamilton and Rochester.

In his prayer "For the Prophets and Pioneers," Dr. Rauschenbusch prayed, "Send us forth with the pathfinders of humanity to lead thy people another day's march toward the land of promise." In him, God truly answered that prayer and already there are many ministers of Christ who can lead more confidently because this man, both pioneer and prophet, lived, saw and bore his witness.

J. F. Vichert,
George R. Berry,
William H. Allison,
Committee of the Faculty.

UNDERSTANDING JESUS.*

CONRAD HENRY MOEHLMANN.

Through the cosmic conflict the plain man has been confronted with numerous bewildering problems. The question of evil, always with man, has become malignantly acute. The goodness and power of God seem in abeyance. The method of God is beyond discovery. The significance of death is being seriously contemplated in hundreds of millions of homes.

The world war, this stupendous outrage upon civilization, originated within Christendom, some nineteen centuries after the birth of the Prince of Peace, some sixteen centuries after Christianity had become a force in the western world. Billions of prayers offered with rare faith and unusual fervor were unable to prevent the struggle and have failed to strengthen the assurance of some courageous and innumerable frail Christians. Does this war, then, reveal the fundamental impotence of Christianity? Has ethical paralysis overtaken the Christian organization? Have the events of the last quadrennium demonstrated the spiritual bankruptcy of the church? Can the Christian church survive the war?

Questions of this sort anxiously and timidly asked are depressing many types of Christians. It is not a rare occurrence to meet with bitter criticism of the Christian church and ministry. A portion of the colloquy between Erasmus and Satan in "Erasmus at the Court of Satan" may serve to illustrate the hostility toward Christianity for its alleged failure in relation to the beginning and continuation of the war. Erasmus is represented as deciding to celebrate the four hundredth anniversary of his publication of the first printed Greek New Testament by visiting the earth. Naturally he betakes himself to Flanders. It is the year 1916. A brief survey of the situation causes Erasmus to conclude that only Satan can be responsible for such havoc. Hence he journeys to hell to obtain an explanation. After some questions have been put and more or less satisfactory answers have been given, Erasmus says: "One thing still puzzle me. How then about the Christian doctrine, which is utterly opposed to all such slaughter? It cannot surely have died out, yet the modern methods seem analogous only with those of the Old Testament." Whereupon

* Address at the Formal Opening of the Rochester Theological Seminary, September 16, 1918.

his Satanic majesty makes answer: "On the contrary, Christianity is flourishing as never before. It has been reduced to such a science that it can now be adapted to fit any needs or prove any ends."

The more thoughtful Christian knows that Christianity is not synonymous with Christendom, that the Christian religious life is not completely dependent on any organized form. But he has a more serious and perplexing query that will not down. His anxiety is for Jesus. Jesus of Nazareth has been regarded as humanity's foremost opponent of war, as history's supreme advocate of peace. Has the war destroyed the ideal of Jesus? Will the result of the war be such that this ideal will be discarded by the human race? Even prior to 1914 the modern world insisted on reopening the matter of the significance and the historicity of Jesus. The bitter debate was on as to whether the originator of Christianity could "be allowed any peculiar or unique position," as to whether Jesus had not lived in such a remote and circumscribed age as to be unable to help the man of the present time in his troubles and sorrows, as to whether the modern man could be very certain of Jesus. But these problems on examination proved to be more or less theoretical, and Jesus continued to be the supreme Lord of the disciple. To-day the blight of the world war has produced a situation of tremendous practical importance. Christianity is confronted with the question whether Jesus can survive such a war as this.

Our discussion, then, is to be devoted to an earnest attempt to understand Jesus, endeavoring fairly to present some of the current criticism of Jesus, to point out the mistakes of this criticism and to appreciate the ideal of Jesus.

I. CURRENT CRITICISM OF THE TEACHING OF JESUS.

The "Sermon on the Mount" calls forth most criticism. Commenting on this recorded teaching of Jesus, a well-known American student of psychology remarks:

"Surely even to attempt seriously to live according to such prescriptions, one must become ascetic or a monk and devote his whole life to self-regimentation. In a world of such individuals there would be little industrial wealth, ambition, enterprise, feasting, amusement, fashion, rivalry, or competition. There would be no wars, or even conflicts, no personal foresight, no penalties, no pride of station, and no knowledge, or lust of power. Evil would remain unresisted, and there would be no toil or worry for a livelihood.

Even Oriental communities that have taken these precepts in earnest and tried to live up to them have almost always come to grief. No wonder that such ideals have been sometimes derided as a fool's paradise by enemies, on the one hand, or on the other, have been characterized in every kind of mitigating, accommodating, and euphemistic way by friends. *Still, if we are honest, we cannot escape the bold fact that it is exactly in these precepts that we have the core of Jesus' teaching and that he meant them to be taken literally.* Moreover, the more we study the above items, the more we realize that they are not isolated, so that we can pick and choose, accepting some and rejecting others; but they form a pretty complete psychological and ethical whole, so that if we abate the rigour of one, that of the others suffers."

The section of the selected and transmitted thought of Jesus that invites a more than local attack is:

"Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee and from him that would borrow of thee turn not thou away."

The mature judgment of common sense upon the gospel of the second mile as pronounced by a keen English scholar is:

"No state, ancient or modern, has ever tried to regulate its dealings with other states on the principle of turning the other cheek to the smiter; and it would not be just to others to do so in private or municipal life. The object of law and police, and, in a word, of all government, is so to safeguard the person and liberty of the individual that he may make the best of himself and his faculties. If we allow the bully and the thief to insult and rob us and ours with impunity, we encourage him to do the same to others, and betray a sad want of public spirit, even if we do not, by our cowardice, make ourselves his accomplices in evil doing. It has been argued that Jesus when he uttered this precept, meant no more than that, in defending ourselves, we ought not to be actuated by any vindictive feeling, nor nourish any grudge against our oppressors. Those that thus gloss the precepts of Jesus are specially they who hold that he was God incarnate, omniscient and morally infallible. It is a pity they do not ask themselves why, in that case, he was not more explicit."

Another construction of the teaching of Jesus regards it as an interim affair. Jesus, it is asserted, expected the catastrophic end of the world in the near future and was merely telling his followers how to act during the brief interval preceding the glorious intervention of God.

Jesus did not expect the realization of his ideal this side of the grand assize. This interpretation occasionally shades off into assuming that the demands of Jesus are quite satisfactory when limited to the early decades of the life of the primitive church. But the requirements of Jesus do not hold for the modern man.

II. THE FAILURE OF THIS CRITICISM PROPERLY TO EVALUATE EITHER THE GOSPELS OR JESUS.

The interpretations of the thought of Jesus cited could be greatly extended. Our aim has been merely to mention several types illustrating a principal approach to the heart of the teaching of Jesus.

Is this estimate of Jesus final or does it fail to do justice either to Jesus or the surviving fragments of his thinking and his doing? To begin with, is the Christian scholar of to-day, after devoting so many years to a probable solution of the intricate synoptic problem immediately to become perfectly oblivious to all the results of this investigation the moment he proceeds to deal with a special portion of the transmitted sayings of Jesus? Is the thought of the first interpreters of Jesus forthwith to be equated with that of Jesus? Is there no context or larger background to be taken into consideration? Is it fair to the Master first to isolate one of his sayings and thereupon to insist upon a violent, either—or literal interpretation? Are there no other transmitted sayings or possibly many forgotten utterances of Jesus that simply must be taken into account? Is the interpretation of the gospel such an easy and superficial affair that one may to-day go on disconnecting the utterances of Jesus from the personality of Jesus? Are the sayings of Jesus to be found, carefully arranged in a series of pigeon holes whence one may without any trouble draw them? Or is the relation between the statements of Jesus and his personality so intimate and so exact that we cannot comprehend the one without understanding the other? Unless we number ourselves among the followers of the consistent eschatologists or some other either—or school, it should not be supremely hazardous to venture to discover more than one emphasis in Jesus.

Further, a brief survey of other statements and acts of Jesus should present a formidable challenge to any conclusion based solely upon a single saying or act. For example, place opposite Jesus' teaching on non-resistance, such statements as these:

"If your right eye is a hindrance to you, pluck it out and throw it away:

better to lose one of your members than to have all your body thrown into Gehenna.

"And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.

"Think not that I came to cast peace on the earth: I came not to cast peace but a sword. For I came to set a man at variance against his father and the daughter against her mother and the daughter-in-law against her mother-in-law.

"Then understood they that he bade then not beware of the leaven of bread but of the teaching of the Pharisees and Sadduces.

"But whoso shall cause one of these little ones that believe in me to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea.

"Hindrances have to come but woe to him through whom the hindrance does come.

"If any man cometh unto me and hateth not his own father and mother and wife and children and brother and sister, yea, and his own life also, he cannot be my disciple.

"If thy brother sin, rebuke him, and if he repent, forgive him.

"Woe unto you, scribes and Pharisees, hypocrites . . . ye serpents, ye offspring of vipers. . . .

"Watch and pray that ye enter not into temptation."

If the temptation narrative does not describe Jesus as definitely resisting evil, the evangelists have labored in vain. Surely it should not have escaped our notice that those possessed by demons, that the epileptic, leprous, blind, dumb, lame who are healed are regarded as bound by the devil. Jesus calls sinners to repentance and forgives sins. Jesus chummed with publicans and sinners to enable them to escape from the trap of habit. Consider also these quotations from the gospel narrative: "And Peter took him and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But Jesus turned and said unto Peter, Get thee behind me Satan: thou art a stumbling block unto me; And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord have mercy on my son: for he is epileptic, and suffereth grievously; for oftentimes, he falleth on the fire and oftentimes into the water. And I brought him to thy disciples and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him hither to me. And Jesus rebuked him and the demon went out of him: and the boy was cured from that hour; Then Jesus went into the temple of God and drove out all who were buying and selling inside the temple; he upset the tables of the money-changers and

the stalls of those who sold doves, and told them, 'It is written, My house shall be called a house of prayer, but you make it a den of robbers.' The twenty-third chapter of the gospel according to Matthew should suffice to bring conviction to anyone that Jesus was not passive in regard to impurity, self-indulgence, hypocrisy and unrighteousness.

It ought now to be clear that interpreters who isolate sayings of Jesus and then insist upon a literal explanation are rather unfair both to Jesus and to the extant selected reminiscences of his career. Jesus said, "If thy hand or thy foot causeth thee to stumble, cut it off and cast it from thee," but does anyone really hold that mutilation of self is the practise of the teaching of Jesus? Does anyone still argue that hate of parent, child or brother is the badge of discipleship to Jesus? Yet Jesus said, "If any man cometh unto me and hateth not his own father and mother and wife and children and brother and sister, yea and his own life also, he cannot be my disciple." Jesus was in principle opposed to divorce for any reason whatsoever. The marriage vow was for him inviolable and permanently binding. Did the primitive church therefore misunderstand Jesus when it recognized infidelity to the marriage relation as a cause for divorce? Are we to conclude that Jesus would to-day disapprove of confirming a divorce by law where the marriage relation no longer exists in fact? Were those who sold all they had and journeyed out into the desert to pray better saints than our modern heroes who refuse to run away from filth and squalor and poverty and divorce, who seek to reconstruct conditions rather than to escape from them? Were the renowned grazing saints who preferred to go an all fours, cropping and eating the grass, splendid examples of humility? Was the chained saint who as he dropped from exhaustion automatically raised his paired sleeping companion to the praying posture the true interpreter of the spirit of Jesus? Let Jerome who is a competent witness answer, "I used to sit alone, I had no companions but scorpions and wild beasts. Sackcloth disfigured my limbs and my skin from long neglect had grown as black as an Ethiopian's. Tears and groans were every day my portion and if drowsiness chanced to overcome my struggles against it, my bare bones, which hardly held together, clashed against the ground. Yet how often in that vast solitude, in that savage dwelling place, parched by a burning sun, how often did I fancy myself among the pleasures of Rome." *The paradox is that when Jesus is literalized, his principal point is missed.*

As one reviews the contradictory interpretations of Jesus which the centuries have called forth, it almost seems as if Jesus might be described as the great misunderstood. And often those who most desired to be obedient to Jesus later in life discovered that they had opposed him. The tragic experience of some of the most genuine disciples of Jesus has been that they never appreciated the mind of Jesus. Again and again the straight path to the purpose of Jesus has not been found.

Recall how the eschatological hypothesis solves the problem of the second mile :

"But when Jesus adds: 'Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also,' one cannot honestly deny that such a command cannot be carried out in any society because it abrogates all law and gives an easy victory to brute force. Only the temper of the times furnishes the explanation—times when the world was about to crumble and all social values were doomed to destruction in the great judgment conflagration; only under such circumstances did it seem fitting to secure the glory of the coming world by complete abnegation of personal rights and by total indifference to honor and shame in the disintegrating world."

This interpretation in its last analysis signifies that the modern man can find no succor for his perplexities in the teaching of Jesus. Jesus as thorough-going eschatologist was master of only an interim psychology and transmitted only an interim ethic. But the Christian of democratic type refuses to damn the hard sayings of Jesus by labelling them eschatological, preferring to "exhibit them as anticipations of the fraternal ethics of democracy and prophecies of social common sense."

The critical process of allegorization, of elimination, psychologization, and of the smile in the end likewise fail to solve the problem of understanding Jesus. The ethics of Jesus simply cannot be reduced to an interim affair and resist evaporation into unreality. Allegorization yields too prolific and weedy a harvest. Elimination is too subjective and arbitrary. We may assume irony when Jesus was red-hot with deepest emotion.

The fundamental error underlying many analyses of the teaching of Jesus is the assumption that Jesus was a man with a program.

Occasionally the modern opponent of ancient literalism and mediaeval proof-text method is himself guilty of literalism. With a plank in his own eye he proceeds to put the splinter in his brother's eye under the high power critical microscope.

But was Jesus the promulgator of a precise religious, ethical or social scheme? Is religion a system for Jesus? Is the gospel a matter of rules and regulations, a political or economic program? Is only such conduct Christian for which a specific commandment of Jesus may be cited? Was Jesus a programmer like the Jewish leaders he opposed? Did Jesus desire to enslave his followers by enacting a code of statutes? Did Jesus emancipate himself from Jewish legalism only to put a new legalism upon his disciples? Or is the heart of the gospel to be found in the realm of personality? Was Christianity intended to be a new life? Was Jesus' attitude one of inner freedom and was his primary purpose to enable his adherents to be free and to remain free?

If Jesus was a literalist and programmer, then we cannot escape the hypothesis of an interim ethics. Programs are transitory. They perish with the situations that gave them birth. Principles are eternal. Principles issue in particular and proper programs but themselves live on. A principle is suited to the most varying application. Take, as illustration, the passion for unity. This, as has been pointed out, manifests itself for the day-laborer in trade-unionism, for the poet in "God's in His heaven, All's right with the world," for the agnostic in "differentiation rising to ever more complex integration," for the religious man in the great ideal of the kingdom of heaven, for the scientist in evolution, for the socialist in solidarity.

Did Jesus transmit a program or an ideal? There are pertinent reasons for refusing to classify Jesus as programmer. Let us approach the problem from the social side. It is granted that the Roman government identified Christianity with Judaism for many years and that the officials of the Roman empire were constantly on the alert to uncover any traces of secret organizations. Now this failure to discern the separateness of Christianity and to proceed against Christianity for political or economic reasons indicates that as far as the careful imperial government was concerned, Christianity had no program. The earliest precipitate of Christianity was religious. The immediate followers of Jesus seem unconscious of any program to be put into effect.

Again, the commands of Jesus are conditioned. While some were called upon to forsake all and follow Jesus, others were directed to remain in the old environment. The complete abandonment of home and kindred and the summons to undivided companionship with him were by no means enjoined upon all of his more intimate disciples. It is also necessary to allow for time and place, to recognize that a garment sufficient for comfort in Judea would not promote survival in the Arctic zone, and not to forget that Palestine of the first century and New York City of the twentieth century are incommensurable. It requires some inconsistency to affirm that Jesus is speaking to special folks in special circumstances on special themes and yet insist that he laid down a program to be carried out in the twentieth century.

One of the characteristic elements of primitive Christianity was the hope of the coming sway of God. This idea released much enthusiasm and fervor and aided in keeping the primitive Christian organization democratic. It also helped prevent the adoption of statutes, the formation and the transmission of a program.

Moreover, if Jesus had proposed a fixed scheme of procedure, would it not have become antiquated within a century and have involved Christianity itself in its collapse? Programs endure for the definite situation for which they were constructed. The law of change secures the removal of that which is unsuited for the new time. Because the law of development is permanent, programs are by nature transitory. *A program laid down for Palestine of the first century could not have survived the break-down of the Graeco-Roman civilization.*

The acid test to be applied to this problem of Jesus, the alleged programmer, is his own reaction to programs. What manner of spirit dwelt in Jesus? Was he legalist or prophet? Did he give primary heed to attitude and disposition and character or to outward observance and performance? Did he desire to enforce a religion of authority or to announce the religion of the spirit? Was it not the desire of the Pharisees to secure acquittal at the grand assize that provoked the opposition of Jesus to their legalism? Jesus insisted that willing must be genuine, must originate within man, that any final ethical decision must have the approval of the heart. For Jesus the will of God and what had been transmitted as the will of God were not at all synonymous. To find God we must recognize the

good. "You know how to decipher the look of earth and sky; how is it you cannot decipher the meaning of this era? *And why do you not yourselves settle what is right?*" Jesus knew that ethical and spiritual death sets in when men pat themselves on the back in glorious self-approval, when the taking of one ethical height does not disclose higher tops still to be scaled. Jesus pointed out that man is an independent being, that he may have communion with God, and that he must, to be contented have the approval of God. Wherein would Jesus have differed from the Pharisees he opposed, if he had enacted a new series of statutes? Jesus' legacy was freedom and free disciples. Jesus bequeathed more than a program. He bequeathed an attitude, a disposition, a spirit which is restless and disturbed and dissatisfied until it redeems all life to conformity with his ideal. Personality and freedom meant so much to Jesus that he gave himself without stint to discovering diamonds in the rough, to transmitting himself to his companions, and to implicitly believing that his spirit once present in humanity would prove unconquerable. The greatest achievement of Jesus was himself. He transmitted his personality not a program. "*L'humanité cherche l'idéal; mais elle veut que l'idéal soit une personne; elle n'aime pas une abstraction.*"

But let us not deceive ourselves, since the disciple of Jesus is a free being and has only an ideal and not a code to guide him, he must apply the ideal of Jesus, he must find his own way—and at times painfully.

III. THE DISCIPLE OF JESUS AND THE IDEAL OF JESUS.

Jesus, then, did not legislate. He desired his disciple to be perfectly free, to follow the law of his construction and thus to reach right and to reach God. What, now, is necessary to understand Jesus? Obviously, the disciple must be familiar with the ideal of Jesus and must himself apply it to any given set of conditions.

The ideal of Jesus may be represented by an ellipse of which one focus is purity and the other love. These two are inseparable and both are primary. Jesus demanded the clean heart rather than the clean hand. He stood for absolute purity of aim and motive. The inside of the cup was the real issue. Genuineness was to be found at the core of life. "From within, from the heart of man, the designs of evil come: sexual vice, stealing, murder, adultery, lust, malice, deceit, sensuality, envying, slander, arrogance, recklessness, all these

evils issue from within and defile a man." Purity signifies freedom from hate; "whoever strikes you on the right cheek, turn the other to him as well." Of course purity did not involve cowardice, "if your brother sins, check him and if he repents, forgive him." Purity did demand freedom from envy, since "envy is the beginning of all darkness in men." Purity called for heroism—the heroism of the pure, "you think I am here to make peace on earth? No, I tell you, it is dissension; whoever does not carry his own cross and come after me, he cannot be a disciple of mine; for which of you wants to build a tower and does not first sit down to calculate the expense to see if he have enough money to complete it." And the humility of Jesus is likewise the fruit of purity and love not of baseness, "when you give alms do not let your left hand know what your right hand is doing; so if you remember, even when you are offering your gift at the altar, that your brother has any grievance against you, leave your gift at the altar and go away; first be reconciled to your brother and then come back and offer your gift."

The love contemplated by Jesus knew no limitations, except those of purity. It was directed towards all; the personal enemy, the national enemy, the sinner—the enemy of God. Jesus pronounced the parable of the Good Samaritan and forgave the town prostitute and welcomed the returning repentant prodigal. Modernize the parable of the Good Samaritan and you feel its full force. Or consider this appeal, "love your enemies, do good to those who hate you: bless those who curse you, pray for those who abuse you" to appreciate the superiority of the love of Jesus. Neither good will nor sympathy exhausts the love of Jesus. It is warm and compelling. It receives, it gives. It forgives, it desires forgiveness. It serves. It sacrifices. "Whosoever wants to be great among you must be your servant, and whoever of you wants to be first must be your slave: for the Son of Man himself has not come to be served, but to serve and to give his life as a ransom for many."

The Norwegian Olav Sletto thus paraphrases the ideal of Jesus:

"Jesus asked his disciples to take place on the grass and himself did likewise. For a long time he sat there in silence. Then he began:

I want to speak to you to-day regarding important matters, concerning matters to which you must give attention; for later on men will demand clear testimony from you.

Hear now, I tell you that men never have understood that which men should know most about: *life*. Go to the experts in the law and you will

soon discover that these will let you stumble in darkness. What they tell you about life is erroneous, for our scribes do not comprehend the meaning of life. And when they come to the people you observe that their knowing originated in darkness.

They are no better than the world rulers, the Romans. For power and splendor and wealth constitute for them the content of life.

Folks are so narrow, so provincial. And it would be hopeless if now a time of power were not coming, of power to make souls great and honorable, so that eternal matters and thoughts could find room in them.

The time has come. The kingdom came full of power to accomplish. With us who sit here, the kingdom came. I am the messenger and I called you, peasants and fishermen of Galilee, under this sign. A little longer you must be silent and learn. Hear, what I now tell you. Israel has experienced periods of greatness and of pain. Its fate varied. Now the moment has come when the people should serve. For the first time, Israel should serve humanity. Thus we and they shall serve the peoples. For the kingdom, the conquering kingdom came with us. But the kingdom of God is not Jewish—it is the kingdom of humanity on earth. It is the world kingdom. To this kingdom every people is elected. Every nation has the promise that it shall inherit and not be neglected.

Because the king of this kingdom is God, and all men are to be servants of God, the members of this kingdom are no longer lords of others but brothers among brethren. Remember this.

Behold, the kingdom of God has other laws than those recognized by this world. The difference is tremendous. And if the world desires to reach the good, it must turn about and return at once. The world has innumerable laws and they age and they change. The kingdom of heaven has few laws, only three, eternal, unchanging, fundamental principles. And they are these:

The creator's will over the human will. This is the first thing. Love thy neighbor as thyself, that is the second point. The third principle I announce as the explanation of the other two: Thou must suffer in the world and walk the path of service. More laws man needs not.

As now in the Kingdom of truth the laws are different, so also all things are there measured in a different way than in the world. There are different standards. What is regarded as small and valueless in the world is rated honorable and dear in the kingdom of truth. So great is the chasm between them.

Our watchword which all that belong to the kingdom should use as a sign that we know one another is: Love and serve. And with this battle cry our hosts are to conquer the enemy."

It would hardly be fair to close our discussion without testing our thesis by one specific application. Let the test case be the present war. What should the Christian attitude be in this conflict?

To begin with, if Christianity remains faithful to the principles of Jesus, it must be sensitive to injustice. It must be prepared to oppose iniquity. It must not refuse to cut cancerous growths out of the in-

ternational body. It must continuously protest against and enter the arena against individual, community, national, and international unrighteousness. Fidelity to Jesus requires this.

Further, any fair interpreter of Jesus grants that Jesus was opposed to war. His ideal and war make strange bed-fellows. This plainly signifies that the disciple of Jesus must *in principle* be opposed to war. There is no escape.

Does it therefore follow that the Christian may never and need never engage in war? To adopt this attitude would signify that we have turned Jesus into a law-giver, a legislator, and transformed his utterances and principles into a program. We should be repeating the ancient mistake which we have attempted very briefly to refute. The gospel contains no enactments on the matter of war. The answer demanded by the ideal of Jesus is that the Christian may not participate in a conflict which collides with the principles of Jesus. On the other hand, if we are genuine followers of Jesus, we may not refuse to defend his principles. When a war is on whose outcome might make the realization of the hope of Jesus forever impossible, can the disciple remain passive and neutral? To do so would signify treason to Jesus. If the result of this conflict were to be that Jesus' expectation of purity and goodness and love were permanently destroyed, what apology could his follower offer for denying his master when he needed his help most?

Jesus believed in peace. So does his disciple. Jesus believed in otherism. So does his disciple. Jesus believed in turning the other cheek and going the second mile. So does his disciple. And it is precisely because the disciple of Jesus desires this world conflict to terminate in accordance with the teaching of Jesus that he has engaged in it and must continue in it. For this is a war against war.

Overwhelming evidence has been submitted to us to satisfy any reasonable mind as to what is at stake in this conflict. To place the question upon an unshakeable historical foundation, listen to a bit of evidence which hails from the year 1862. It is the frank commentary of a noted clergyman on the American civil war and it establishes beyond any question that for about a century it has been recognized in Europe that a supreme struggle between autocracy and democracy was unavoidable. A portion of this letter of September 25th, 1862 reads:

"While the war lasts, therefore, I fully sympathize with the South Some thirty years ago Niebuhr wrote to this effect: 'whatever people may

say to the contrary, the American empire is a standing menace to the whole civilization of Europe, and sooner or later one or the other must perish.' Every year has, I think, brought fresh proof of the entire truth of these words. American doctrine (only too well echoed from Europe itself, though felt to be at variance with the institutions of Europe) destroys the root of everything vitally precious which man has by painful growth been learning from the earliest times till now, and tends only to reduce us to the gorilla state. The American empire seems to me mainly an embodiment of American doctrine, its leading principle being lawless force. Surely, if ever Babylon or Rome were rightly cursed, it cannot be wrong to desire and pray from the bottom of one's heart that the American union may be shivered to pieces. This is not wishing ill to Americans, quite the reverse; the breaking of their power as a nation (which has not brought, to the best of my knowledge, one single blessing to mankind) may, we may hope, be the first and needful step towards their advancement in all higher and nobler respects."*

Fortunately, this fervid prayer of a very sincere and prominent Christian professor of the nineteenth century remained unanswered. Our purpose in referring to it was to show conclusively that in 1917 the long promised collision between autocracy and democracy came to pass and that autocracy must perish, if democracy is to survive.

Some fifteen years prior to the commencement of this world struggle, Lord Acton delivered some lectures on modern history. This well-known historian refers to the rise of Prussia, as follows:

"That which arose in northern Europe was a new form of practical absolutism. Theological monarchy had done its time and was now followed by military monarchy.

"Church and state has oppressed mankind together, henceforth the state oppressed for its own sake. Government so understood is the intellectual guide of the nation, the promoter of wealth, the teacher of knowledge, the guardian of morality, the mainspring of the ascending movement of man. That is the tremendous power supported by millions of bayonets which grew up in the days of which I have been speaking at St. Petersburg, and was developed by much abler minds, chiefly at Berlin; and it is the greatest danger that remains to be encountered by the Angle-Saxon race."

The present crisis is much more than a struggle between democracy and autocracy. It is a conflict between the idea that the state is reason and right and might and Prussia its executor and the principle that international questions as well as individual differences and national perplexities must be settled in accordance with ethical standards. In other words, the problem of the soul is the most significant problem of life. God and righteousness and truth and personality can never be torn from the skein of human relations.

* A. F. Hort, *Life and Letters of Fenton J. A. Hort*, I, p. 458-460.

The situation of 1914 did not issue from the enforcement of the principles of Jesus but from a refusal to make the rule of God fundamental. It is the mission of America to write the ethics of Jesus into international law. Paradoxical as it seems, the war has vindicated the ideal of Jesus. The ancient and venerable method of force is to be abolished by this war. The principle of turning the other cheek will be found more firmly established among men when the war shall have ended. A repentant and regenerated Germany must be one of the fruits of the conflict. "What will it profit to conquer the armies of the enemy in the field, if the philosophy which armed them remains unsubdued? Unless this war bring changes, not simply in the outward relations, but in the spirit of men, its vast sacrifices and unexampled heroism will have been spent in vain."

We have thus applied the ideal of Jesus to one question before the modern world. The method of procedure should be similar in case of any other problem presented for investigation. For the gospel does not supply a ready-made answer for the hundred and one perplexing situations of twentieth century life. Jesus must be classified among the prophets. The legalists may not claim him. Jesus believed in the religion of the spirit. The inner sanction constituted his centre of gravity. So many fasts, so many prayers, so many marks for attendance at sacrifice, so many gifts laid on the altar—all this placing of the cultus in the midst was not characteristic of him. He organized no official class. He left no book of rules. Jesus believed that God is Father, that God speaks to man, that man religious in his construction will discover God and finally reach God, provided he is true to his structure. Therefore, to the end of time, the genuine disciple of Jesus will agonize to become familiar and incandescent with the ideal of Jesus. Every unredeemed area of life will invite his redemptive effort. It will often not immediately appear what the will and the way of God are. Sometimes deep pain must be endured because of failure clearly to discern the intention of Jesus. Liability to error is the price of the disciple's freedom. The true disciple of Jesus strives to be free and to transmit the spirit of Jesus. Satisfaction develops during the struggle to discern and to practise the ideal of Jesus. In the end he is grateful for perplexity and struggle alike because they have unveiled a new God and a new world. He would not willingly exchange life and principle and spirit and struggle for code and program and legalism and comfort.

A MESSAGE FROM "OVERTHERE."

Professor Justin Wroe Nixon has been giving a good account of himself in France. Mr. Cranston Brenton, one of the main official representatives in the overseas work of the "Y" as early as June 26th wrote: "Mr. Nixon was the strongest man of our party. I wish we had thousands like him. Please tell Dr. Barbour that Mr. Nixon well justifies all the good things he has said of him." The student body anxiously and enthusiastically awaits his return. Meanwhile the seminary community has enjoyed the following letter.*

"Somewhere in France."

August 19, 1918

To the Faculty and Students of the Rochester Theological Seminary,
Dear Friends:—

As I have thought of the days fast approaching when you would be gathering for a new year of work, I have coveted the privilege of sending a word of greeting to you. If I had been able to write to you all individually, it would not perhaps have been necessary to write to you as a group. The demands, however, upon one's time and energy do not leave ample leisure for correspondence. I am forced, accordingly, to talk to you, as to the members of a family circle to which I belong but from which I am temporarily absent.

The life which I have led since I landed at a French port on the eighteenth day of last May has been, in interest and fascination, entirely up to my expectation. The first piece of work to which I was assigned found me located at a British depot where there were also quite a number of American troops. I was made responsible for superintending the Y. M. C. A. enterprise at this point which involved the building of the hut and the welding together of the various British and American units in co-operative activities. The British and American forces worked with us in splendid fashion and it was not long before the hut was open for business and a full program was in operation. The task was attractive from many points of view. The contact with the British soldiers, gave me the attitude toward the war and toward religion, of men who had participated in the first offensive of the Somme, and of Cambrai. It enabled me to visualize a little more intimately and accurately what this tremendous experience of war actually means to common men, who are unable to delineate that experience in the delicate phraseology of poetry or in the splendid but oftentimes deceptive rhetoric of certain war correspondents. We see the war too frequently through the medium of the exceptional man and we are prone to infer general effects from striking incidents. As I have talked with these British Tommies I have felt closer to reality than I have

* Professor Nixon has reached Rochester and has resumed his courses in the Seminary.

in conversation with any other type of man abroad, with the exception of a few French soldiers whom I have come to know. Frankly, I like the British soldier. He is not showy. But he is an honest, true man, with many solid qualities that make him, when you have won his confidence, a real friend. We may be sure that English democracy will be safe in the hands of the common soldiers of the British army when they get back home.

I would have been delighted to remain in this British-American depot for the remainder of my stay in France, but this is war and I am under orders and cannot direct the disposition of my own services. I received word one evening at nine o'clock that I had been appointed Divisional Director of the Y. M. C. A. for a combat division of the American army and that I must leave for the division the next morning at seven. I obeyed orders and have been with my division almost two months. The new task has furnished me with an experience which I shall always treasure.

The work of the Y. M. C. A. in a combat division which does not stay in the same place is decidedly different from that of our organization in a settled area. We have to operate with limited equipment and supplies, and to attempt to maintain the morale of troops who cannot understand why the Y. M. C. A. does not do more for them. There is no place in the enterprise of the Y. M. C. A. abroad, where the personality of the individual secretary counts for so much, as with a combat division, for there are frequent periods when about all the capital the secretary has to work with, consists of his own social and spiritual gifts. There is little room in such a division for the man who is simply an expert in some particular line. He may and doubtless does find opportunity in the settled, standardized camps of the States and in the areas back from the front in France. But with a division such as ours, the prime requisite in a secretary is the ability to adapt himself to circumstances, and the willingness of mind to do anything that is required. If a man has that adaptability, and possesses some qualities of imagination to appreciate the possibilities of a situation; if he has the patience to carry on when he must make bricks without straw and the energy to keep busy when he has to create his own job—if a man has these qualifications he is the ideal secretary for a movement division in France. Of course none of us have these qualities in their fulness, but they represent the standard type of man which we must seek to approximate.

I have been wondering as I write whether I have not unconsciously defined the qualities which will make successful our year at Rochester as well as those which make for achievement in this army life. As students of the Christian religion and as those responsible for leadership in the Church, we will need to adapt ourselves to the changing situation in the world. Men with stereotyped programs fail here. I wonder if they do not fail at home as well. We will cultivate, if we are wise, that power of imagination which can appreciate and interpret the spiritual possibilities of many an unpromising situation. Surely patience is an asset, too, in all the student life of America, in these days when the work abroad is enshrined in glamour and the tasks at home appear stale and unprofitable. The patience that enables a man to pass by the romantic window-dressings with which many callings to-day are ad-

vertised and to enter the door to the solid realities which only industry can disclose—that patience is as much of an asset in a theological seminary as it is in a dug-out Y. M. C. A., hammered by a barrage fire in front of the second line of trenches.

Since I began this letter, which I have written by snatches, the sad news has come of the death of Professor Rauschenbusch. How futile mere words are in the presence of such an event. I can only say that to those of us who loved him, his life is a guarantee of immortality. He is not dead. He lives. Somewhere that tireless spirit relieved of the burden of a broken body works on. Somewhere that far-visioned, prophetic mind seeks to unveil the future of our race. Somewhere that tender heart bears upon it still, with unflagging devotion, the needs of humanity. Somewhere that soul of pure flame, kindles the passion of self-forgetful service in the youth of the great unknown. Somewhere, in God's own time and way, we shall hear again that hearty, chuckling laugh and shall clasp that warm hand we have loved to hold fast in our own. He lives because such a soul in the universe of a Fatherly God cannot die. It is the privilege of those of us who remain to work in the new age whose peculiar problems he defined so clearly—it is our privilege to transmute his teaching into deeds, to bring into actuality a worthy measure of the ideal of which he dreamed.

In the brief interludes of leisure which come by chance now and then my thoughts fly home to Rochester and to the work which you are doing. Never forget, that there is no subtle alchemy about this war which insures that the world is going to save its soul. Somewhere I have read, "What doth it profit a man if he gain the whole world and lose his own soul?" For the mastery of the spiritual processes, by which new personalities and new social orders are born, the methods of approach to which you have access in these days, are absolutely vital. The world cannot find its goal without thought, any more than thought can find reality without action. If you have examined your own conscience upon the question, as to whether it is your duty to be an active participant in the great struggle that is being fought out here, and have won a clear answer to that question, you may turn to the tasks of the Seminary with the knowledge that you may touch reality in the study as well as upon the battlefield. In either arena, to-day, men may win or lose their souls.

I have carried with me through these weeks and months the thought of the institution which sent me here. The knowledge that your good will and prayers have followed me has been a source of strength at all times. God willing, I shall be with you in the not distant future to take up again our common tasks. May these opening days of the year be filled with earnest, joyful labor and the consciousness of the presence of God our Father and of the Lord Jesus Christ.

Your friend and comrade,
(Signed) Justin W. Nixon.

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Introductory

The New York Baptist Union for Ministerial Education was organized May 11, 1850. The Union immediately proceeded to found the Rochester Theological Seminary. In November, 1850, classes were organized and instruction was begun in temporary quarters secured for the purpose. The first class graduated numbered six members, and the first published catalogue, that of 1851-52, enrolls the names of two professors and of twenty-nine students.*

At the first meeting of the Board of Trustees of the University of Rochester, held May 13, 1850, forty scholarships in perpetuity were offered to the New York Baptist Union for Ministerial Education, upon condition that subscriptions of \$40,000 to the University funds should be accompanied by the request that the amounts thus subscribed should be appropriated to the tuition of undergraduate students for the ministry. On the 7th of July, 1857, the University Board voted that this condition had been complied with, and the forty scholarships were formally granted. Since this latter date, therefore, the New York Baptist Union has had the right at all times to free tuition in the University for forty undergraduate students preparing themselves for a course of study in the Theological Seminary.

Although the early history of the Seminary was thus intimately connected with that of the University of Rochester, and the two institutions at the beginning occupied the same

*A full account of the Seminary's history may be found in the Historical Discourse delivered by President Augustus H. Strong, at the Semi-Centennial Celebration of the Seminary in May, 1900, copies of which may be obtained upon application to Dean J. W. A. Stewart, Alvah Strong Hall, Rochester.

ROCHESTER THEOLOGICAL SEMINARY

building, there has never been any organic connection between them, either of government or of instruction. While the University has devoted itself to the work of general college training, the Rochester Theological Seminary has been essentially a professional school, and has aimed exclusively to fit men, by special studies, for the work of the ministry. It admits only college graduates and those who are able successfully to pursue courses of study in connection with college graduates. Beginning with the two professorships of Theology and Hebrew, it has added professorships of Church History, the New Testament, Homiletics, Elocution and Sacred Oratory, the English Bible and Christian Sociology, Christian Ethics and Pastoral Theology, Religious Education, the History and Philosophy of Religion and Missions.

In 1852 a German Department of the Seminary was organized. The German Baptist churches of the country, which in 1850 were only eight in number, have now increased to more than three hundred. This constant growth has occasioned a demand for ministers with some degree of training. The German Department is designed to meet this necessity.

During its history the Seminary has had friends who have contributed generously to its endowment, nevertheless the income from the endowment is not sufficient to carry on the work with the highest degree of efficiency. This can be done only on the condition that the churches shall continue to furnish their annual contributions for its support.

The buildings of the Seminary are described in later pages of this catalogue.

It remains only to state that the Rochester Theological Seminary is maintained and controlled by the New York Baptist Union for Ministerial Education, a society com-

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posed of contributing members of Baptist churches, and that the actual government and care of the Seminary in its details is committed to a Board of Trustees of thirty-three members, eleven of whom are elected by the Union annually. The present President of the Board of Trustees is Mr. CYRUS F. PAINE, of Rochester, N. Y., and the Corresponding Secretary is the Reverend J. W. A. STEWART, of Rochester, N. Y.

Correspondence relating to admission to the Seminary should be addressed to President CLARENCE A. BARBOUR, or to Dean JOSEPH W. A. STEWART, Rochester, N. Y. Correspondence relating to business, and applications for Catalogues or for aid from the New York Baptist Union for Ministerial Education, should be addressed to the Reverend J. W. A. STEWART, Corresponding Secretary, Rochester, N. Y., who will furnish, on application, copies of the Annual Catalogue, containing a full list of the officers of the Union, of the Faculty of the Seminary, and of the present students of the Institution, together with a complete account of the curriculum of studies, and of the methods of granting aid to those who need it in their course of preparation. From all who are purposing to study for the ministry, as well as from all who are willing to contribute in large or small sums to its work, the Seminary invites correspondence.

By vote of the Board of Trustees, each member of the Senior Class who successfully completes the regular course of study is presented at his graduation with a diploma. Graduates of past years may secure diplomas by sending the sum of \$5 to the President.

The effort is made each year to place a copy of the catalogue in the hands of every graduate of the Seminary. Any alumnus who does not receive the catalogue, or who changes his residence, will confer a favor by sending his address

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to the Corresponding Secretary of the Union ; and any person who can furnish obituary notices of deceased Alumni, or any information that may be of value for the Directory of the Alumni or for future editions of the General Catalogue, will render a service by sending such information to Professor HENRY B. ROBINS, Corresponding Secretary of the Alumni Association.

FORM OF BEQUEST

I give and bequeath to the New York Baptist Union for Ministerial Education, a corporation located at Rochester, N. Y., the sum of dollars, to be applied to the maintenance of the Rochester Theological Seminary, under the direction of the Board of Trustees of said Union.

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TREVOR PROFESSOR OF NEW TESTAMENT INTERPRETATION

(296 Rockingham Street)

JUSTICE WROE NIXON

HUNTLEY PROFESSOR OF THE ENGLISH BIBLE AND CHRISTIAN SOCIOLOGY

(152 Laburnum Crescent)

JOHN RICHARD BROWN

HOYT PROFESSOR OF THE HEBREW LANGUAGE AND LITERATURE

GLENN BLACKMER EWELL

LIBRARIAN AND REGISTRAR

(10 Brighton Street)

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INFORMATION

ROCHESTER

Rochester is a flourishing city of 270,000 inhabitants. Besides affording to theological students a place of residence highly desirable in social and intellectual respects, it offers abundant opportunity for observation and experience in relation to the work of the minister. It has many strong churches and able pastors. Noted preachers in the various denominations visit the city. Its Sunday Schools, and especially its large Men's Bible Classes, are known throughout the country. Its People's Rescue Mission is a vigorous and successful enterprise. It has many hospitals and other charitable institutions. Its work of organized charity is notable. Some of the best known industries in the country are located here. The University of Rochester is only two blocks away from the Seminary. The Mechanics Institute enrolls several thousands of pupils each year and gives training of the highest order in a great variety of practical lines. The Public Schools of Rochester have a national reputation. The Library of the University of Rochester, the Reynolds Reference Library, and the Rochester Public Library, to all of which the students of the Seminary may have access without charge, contain a total of nearly 250,000 volumes. In a variety of ways Rochester is an ideal location for a theological seminary. The life of the city offers many valuable privileges.

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BUILDINGS AND EQUIPMENT

The Seminary Buildings are situated at the corner of East Avenue and Alexander Street.

ROCKEFELLER HALL

Through the munificence of Mr. John D. Rockefeller, of Cleveland, Ohio, a building containing a spacious fire-proof room for the Library, the Registrar's Office, two Seminar Rooms adjacent to the Library, as well as Lecture Rooms, Museum and Chapel, was erected in 1879.

THE LIBRARY

The LIBRARY of the Seminary is one of great value for theological investigation. It embraces the entire collection of the famous church historian, Professor JOHANN NEANDER, as well as much of the exegetical apparatus of former Professors HORATIO B. HACKETT and WILLIAM ARNOLD STEVENS. The generous gift of \$25,000 by Mr. WILLIAM ROCKEFELLER, of New York City, which was entirely expended for books, furnished means for extensive and discriminating additions. Numerous and valuable accessions are constantly being made from the "Bruce Fund," a legacy of \$25,000, from the estate of JOHN M. BRUCE, of New York City, as well as from other funds.

The Library now contains over 46,009 separate bound volumes, besides maps, manuscripts, photographs, stereopticon lantern slides, facsimiles of manuscripts, and pamphlets in great numbers. The books are thoroughly catalogued and have been recently reclassified. For completeness and for convenience of arrangement as a working theological library it bears comparison with the best in the country.

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The Library occupies four rooms. The MAIN STACK ROOM, to which all students are allowed free and unlimited access, is equipped with open, parallel ranges of steel shelves, both on the main floor and above. The CYRUS F. PAINE READING ROOM, built in 1906-07, was named in honor of one who for more than forty-five years was Treasurer of the Seminary, and later, President of the Board of Trustees and Chairman of the Executive Committee of the Board, which offices he continues to fill. This room, and other improvements made to the library building at the same time, cost in the aggregate more than \$30,000. Further improvements, such as decorating, indirect lighting, and a cork carpet were added to the Reading Room in the summer of 1915. In this room is assembled a large collection of works of reference, and in it also are to be found the magazine racks, which are well supplied with the best American and foreign periodicals and reviews. A ROOM FOR RARE AND VALUABLE BOOKS, practically a vault, is equipped with steel shelves and protected by a combination lock. It is open to investigators upon application. These rooms furnish to friends of theological education a safe and accessible place for the deposit of such rare books, tracts, pamphlets, manuscripts and church records as may be in their possession, not useful or safe in a private collection, but of value to a public library. Gifts of such articles are at all times welcomed. A CATALOGUING ROOM, added in 1913, provides a suitable and convenient place for the preparation of books for use in the Library. It is subdivided into a shipping and receiving room, a room for typewriting and book-marking, and the office of the head cataloguer. The public rooms of the Library are thus relieved of these disturbing but necessary activities.

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THE MUSEUM OF BIBLICAL GEOGRAPHY AND ARCHAEOLOGY

The MUSEUM is intended to furnish in object-lessons valuable aids for the study of the Holy Land, its customs and its physical features. The "Sherwood Fund," contributed by the late Reverend ADIEL SHERWOOD, D. D., of St. Louis, Mo., provided the beginning of such a collection, and considerable additions have been made of articles brought from Egypt and Syria. A relief map of Palestine and a model of Jerusalem are included in the collection. Contributions of articles appropriate for such a collection are solicited from friends of the Seminary.

THE MISSIONARY ALCOVE

With a view to preserving a record of the names and work of the graduates of the Seminary who have become foreign missionaries, as well as to quicken and concentrate interest in missions in the Seminary, a Missionary Alcove has been instituted and placed under the care of a committee selected from the Faculty and students. For every graduate of the Seminary who has gone to the foreign field, space has been reserved in which letters received from him, as well as printed matter in reference to him and his work, are placed on file. Provision has been made for storing engravings or photographs illustrating his field of labor. Cases have been added for specimens throwing light on the daily life of the missionary in foreign lands. It is hoped that, should this meet the eye of any of our graduates who are doing missionary service, it will serve to enlist their interest in this matter and bring from them a response to the appeal of the committee.

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RECEPTION AND WAITING ROOM

The room formerly appropriated to the Museum and the Missionary Alcove has been given over to the service of the Library, and is used as the Cataloguing Room. The Museum and the Missionary Alcove are now installed in what was for many years the lecture room of the Old Testament department, the cases being placed along the walls. This is a spacious room and the body of it has been attractively furnished, thus making it a most desirable and convenient Reception and Waiting Room. The table is supplied with daily and denominational papers, and the conversion of this room to the uses named is a popular addition to the equipment of the Seminary.

ALVAH STRONG HALL

During the year 1906-07, the former dormitory building known as Trevor Hall was reconstructed, and additional buildings twice as great in area were erected and furnished, at a cost approaching \$160,000. The whole structure is hereafter to be known as ALVAH STRONG HALL, in memory of the first Treasurer of the Institution and one of its lifelong friends. The hall is almost wholly the gift of Mr. HENRY ALVAH STRONG, of Rochester. It furnishes accommodations for eighty-eight students. The rooms are arranged singly or in suites of study and bedrooms for two or three occupants, each student having a separate sleeping room. The rooms are furnished with all necessary furniture such as desks, tables, chairs, book-shelves, dressers, beds and bedding. The entire building is heated by steam, supplied with water and baths on each floor, and lighted by electricity. It contains lecture-rooms, offices for professors, a vacuum cleaning plant, a music-room, and a large parlor for social gatherings.

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PHYSICAL TRAINING

The Seminary believes that a strong and healthy body is a very useful factor in the life and work of the Christian minister, as well as a prime necessity for the accomplishment of the most efficient work during undergraduate years. Moreover, a knowledge of the most approved methods in physical training is a distinct advantage to the pastor in his relation to the men and boys of his congregation. Rochester Seminary is peculiarly fortunate in the fact that the Young Men's Christian Association of Rochester opened in the spring of 1916 one of the most complete and attractive Association buildings in the country. The building and its site represent an expenditure of \$600,000. It is located within seven or eight minutes' walk of the Seminary. The gymnasium is large and splendidly equipped, and the swimming pool, seventy-five by twenty-eight feet in dimensions, is unsurpassed. Supervision and leadership are of high grade. The directors of the Association have made an especially low rate to our students; our own Board of Trustees has voted to pay one-half of this small fee, thus placing the facilities of the building at our disposal at a merely nominal rate. A large proportion of the student body is enrolled in the Seminary gymnasium class, meeting for a half-hour twice a week, with the privileges of the building open to them at all times. The beneficial effects upon the life and the work of the men are clearly apparent. It may be added that the cafeteria at the Young Men's Christian Association building furnishes an opportunity to secure wholesome food at reasonable cost.

In the basement of Alvah Strong Hall are four standard bowling alleys for the use of the student body.

THE SEMINARY YEAR

The Seminary year consists of three terms of ten weeks

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each of lectures, exclusive of examination periods and of the usual vacation of ten days at the Christmas Holidays. The next Seminary Year will commence on Wednesday, September 10th, 1919, and will continue until the second week in May, 1920. Students entering the Seminary are expected to be present at the opening of the year, or, coming afterwards, to be prepared for examination on the studies in which their classes have been engaged.

EXAMINATIONS

Written examinations upon the work of the preceding term are held at the close of each term. To be enrolled as regular members of either of the advanced classes, students must have passed all the examinations given previously to the class which they enter, or must furnish equivalents therefor. No students are enrolled in the General Catalogue as regular graduates of the Institution except those who have passed all the examinations of the course, or have furnished some equivalent evidence of their claim to such standing.

FORMAL OPENING

On the first Monday evening of the Seminary year occurs the formal and public Opening, at which an address is delivered by one of the Professors of the Institution, and a social Reception is given to the new students and to friends of the Seminary. The opening address of the present year was given by Professor Moehlmann, on the subject, "Understanding Jesus." The address for 1919 will be delivered by President BARBOUR.

ANNIVERSARY

The anniversary exercises of the Seminary will occur

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from Sunday, May fourth, to Wednesday, May seventh, 1919. The baccalaureate sermon will be preached on Sunday morning by President CLARENCE A. BARBOUR. On Sunday evening an address will be given before the Young Men's Christian Association of the Seminary by the Reverend CARTER HELM JONES, D. D., of Philadelphia, Pa.

On Monday morning an address will be given by the Reverend GAIVUS GLENN ATKINS, D. D., of Detroit, Michigan, the Genesee Baptist Ministers' Conference co-operating. On Monday afternoon a Conference will be held, the leading address to be given by Professor John M. P. SMITH, Ph. D., of Chicago. On Tuesday morning the annual meeting of the Alumni will be held, with the Reverend HUGH A. HEATH, D. D., of Boston, of the class of 1896, as orator. On Tuesday afternoon there will be a Missionary Conference, at which the leading address will be given by the Reverend JOSEPH C. ROBBINS, of Boston, Mass. Tuesday evening will be devoted to the Commencement exercises. The Commencement address will be given by President ELMER J. BRYAN, LL. D., of Colgate University, to be followed by the address of the President of the Seminary, and the conferring of diplomas and advanced degrees. On Wednesday morning the meeting of the New York Baptist Union for Ministerial Education will be held, followed by the alumni dinner.

ADMISSION

The Seminary is open to students of all denominations of Christians. It is designed primarily for the training of preachers of the gospel. It freely admits, however, with the limitations hereafter to be stated, any persons who desire to pursue a course of Biblical or theological study with a view to fitting themselves more fully for Christian work or teaching.

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The Course of Instruction is intended to meet the needs of college graduates and of such non-graduates as, upon examination, prove themselves to be qualified to pursue successfully the course with graduates. College students preparing to enter the Seminary are urgently advised to continue the study of Greek to the end of their college course.

Observation has made it manifest that some college students who decide to study for the ministry do not reach this decision until their Senior year. Meanwhile they have pursued a course other than the Classical, and have no acquaintance with Greek. Therefore instruction in Elementary Greek will be provided, and students who so desire may pursue studies in that language. All students are earnestly advised to include Greek in their elective studies.

Conditions governing the admission of students who are not graduates of a college may be learned upon application to the Dean of the Seminary.

CREDENTIALS AND CREDITS

All candidates for admission must present certificates of membership in some Christian church, and, if they look forward to the ministry, must bring letters from their respective churches, either licensing them to preach, or approving of their studying for the ministry, according to the usage of the denomination to which they belong.

Graduates of colleges who seek admission to the Seminary must bring letters of commendation from the Presidents, or other proper officers of the colleges from which they have been graduated, and also letters from ministers of the gospel of known standing and reputation; in the case of non-graduates a letter from the Principal of the institution where they have studied will be accepted in place of the letter from a college officer.

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Candidates are received by the Faculty after written application made on blanks which will be furnished by the Registrar on request. It is desirable that these applications should be made as soon as a decision has been reached. This formal application, together with the letters of commendation, will be before the Faculty when the candidate presents himself for admission. Candidates will be examined orally in relation to their Christian experience, call to the ministry, and any features of their educational preparation which need further elucidation.

Any student who has completed one or more years of the regular course in another theological seminary, and who brings a certificate of scholarship and of honorable dismissal, will be admitted to the same standing which he has had in that institution, provided the work done in these previous years in each department covers equal ground with that previously done by the class which the student desires to enter. Such students, however, must present themselves for admission not later than the beginning of the Senior Year.

Any student of the Seminary, by consent of the Faculty, may enjoy, without expense, the benefit of lectures in the University, and, by special vote of the Faculty, credits obtained in the University of Rochester or in any other university of accredited standing may count on the Seminary course.

DESIGN OF THE COURSE

The general plan of study in the Seminary combines the advantages of a fixed curriculum with those of the elective system, in that it prescribes a course of study covering all the main branches of theological science, while at the same time it permits in the second and third years of the course a considerable freedom of choice to students who may wish

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to do special work in one or more departments. It presupposes college training or its equivalent amount of preliminary work. It regards a thorough grounding in the Bible, Church History, Biblical Theology, Systematic Theology, Christian Ethics, History and Philosophy of Religion and Missions, Religious Education, Homiletics, Pastoral Theology and Elocution as a matter of prime importance, and therefore takes this as its peculiar province, while at the same time it seeks to afford students in the upper classes an opportunity to pursue advanced studies in special subjects.

In this respect the Institution conforms its policy to that of the best schools of other professions. In order to be graduated, the School of Law insists upon the candidate's attainment of a certain minimum of knowledge with regard to all the main branches of legal science, and much knowledge about Contracts does not make up for the absence of knowledge about Evidence. The School of Medicine will not graduate a man who has never studied Anatomy, even though he may be an expert in *Materia Medica*. In a similar way the Seminary graduates no student who is not reasonably proficient in all the main departments of Theological Science, and it regards its office to be the furnishing of the most thorough elementary theological training, while at the same time it gives to properly qualified persons who do not propose to graduate the opportunity to pursue the studies of any department at their option.

REQUIREMENTS FOR GRADUATION

The Seminary course covers three years of resident study. The student is expected to take the prescribed courses of the successive terms and years and, in addition, to select from the elective courses offered a sufficient number of subjects to make up the required minimum of hours for each term.

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This minimum is for the Junior Year, First and Second Terms, fifteen hours; Third Term, sixteen and one-half hours; Middle Year, First, Second and Third Terms, sixteen and one-half hours; Senior Year, First and Second Terms, fourteen and one-half hours; Third Term, thirteen and one-half hours. The successful completion of these various courses will lead to graduation with the diploma.

The residence requirement of three years will be modified in the case of students who have pursued a part of their course in other institutions of recognized standing, full credit being given for all equivalent work done in these institutions. But in no case will a student be graduated from the Seminary who has been in residence for less than one year.

DEGREE OF BACHELOR OF DIVINITY

This degree is offered for the purpose of encouraging the higher learning and its bestowal is intended to be a distinct recognition of scholarship.

Any student in order to become a candidate for the degree must hold a college degree. In a case of exceptional ability and scholarship, however, this requirement may be waived by unanimous vote of the Faculty.

In the courses required for graduation, the candidate must maintain an average standing of not less than eighty-five per cent. for the course, and must not fall below eighty per cent. in any subject.

Every candidate for the degree of Bachelor of Divinity must satisfy the Faculty that he has access to the resources of scholarship and familiarity with its methods, by furnishing proof that he has done satisfactory work either in the Hebrew language, or in New Testament Greek, or in a modern language other than his native tongue, or by dem-

ROCHESTER THEOLOGICAL SEMINARY

onstrating his acquaintance with scientific, philosophical or historical method.

Any graduate of the seminary who has fulfilled these conditions and desires to become a candidate for the degree of Bachelor of Divinity, must register with the Dean before October 1 of the year in which the degree is sought, indicating the field in which he wishes to pursue his investigations. Upon the filing of such application, the Faculty will appoint one of its members in consultation with whom a thesis subject shall be selected and under whose direction the work shall be done. All theses must conform to the printed specifications, a copy of which will be furnished at the time of registration. Theses must be in the hands of the Dean not later than April 1.

Any candidate whose thesis is approved by the Faculty will be recommended for the degree of Bachelor of Divinity, which will be conferred by the Board of Trustees at its next annual session.

In order to become eligible for the degree, graduates of other approved seminaries will be required to complete a year's work in residence in addition to the above requirements.

The annual Catalogue will publish the names of all who shall have received the degree within the year.

GRADUATE STUDY

The richness and range of the curriculum of the Seminary afford ample opportunity for one or two years of resident graduate work. Most of the groups of the curriculum make definite provision for graduate work in the form of Seminars and of private study under the direction of the various professors. A list of these courses will be found on pp. 60 and 61. To encourage resident graduate work the New York

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Baptist Union for Ministerial Education has established three Graduate Scholarships. Conditions governing appointment to these Graduate Scholarships will be found on pp. 33-34.

In addition to these graduate scholars, any student who has been graduated from this Seminary or from some other institution of similar rank, may, with the approval of the Faculty, be enrolled, free of charge, as a graduate student with the same privileges as the undergraduate students. He must select one or two departments of study in which he will work, and must pursue his studies under the direction of the professors in whose departments he is working, and must submit himself to the general discipline of the Seminary.

LECTURES

By the generosity of Mrs. JOHN B. TREVOR, of Yonkers, a sum of ten thousand dollars was presented to the Seminary for the purpose of establishing a LECTURESHIP, in memory of the late JOHN B. TREVOR, who, during his lifetime, was the largest single contributor to the funds of the Institution. This endowment has been enlarged to twenty-five thousand dollars by additions from the bequest of the late JOHN J. JONES. It provides for the delivery from time to time of lectures supplementary to the regular Course of Instruction, by men eminent in their several departments, upon subjects related to theological study, such as Biblical Literature, Pastoral Work, Social Problems, Missions, and the Relations of Physical Science to Christianity. Following the list published in the last catalogue, these lectures have been delivered: By Mr. Lincoln Steffens, of New York City, on "Russia and the Revolution;" by Professor Herbert A. Miller, of Oberlin College, on "Understanding the Immigrant;" by Professor J. Harry

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Deems, of Baltimore, Md., on "Fanny Crosby;" by the Reverend G. B. F. Hallock, D.D., of Rochester, on "Jerusalem, Past and Present;" by the Reverend Lemuel C. Barnes, D.D., of New York City, on "The Call of the Frontier;" and by President Clarence A. Barbour, on "The Holy Land Where the Turkish Flag Floats No More."

SOCIETIES

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

THE YOUNG MEN'S CHRISTIAN ASSOCIATION is the one student organization in the Seminary, and it is planned to embrace all the activities of the students in their organized capacity. It is connected with the International Committee of the Young Men's Christian Association, and through the International Committee it is affiliated with the World's Student Christian Federation. The activities of the Association are divided into seven departments, Athletic, Deputational, Financial, Community Service, Missionary, Devotional and Social. The names of some of these departments explain their purpose. The Deputational Department has the oversight of the Evangelistic, Mission and Student Volunteer Bands. The Community Service Department has oversight of the activities in which the students engage in connection with religious work in the city. Requests come constantly for leaders of Bible and Mission Study classes, "Life Clubs," and study classes at the Young Men's Christian Association or the Young Women's Christian Association, and for educational work among the foreigners, and it is the work of this department to procure men for such work as far as possible. The department has charge also of street and shop meetings, meetings at the Rescue Mission, and of friendly visitation at hospitals and similar institutions.

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The Missionary Department, as distinguished from the Deputational Department, divides the work among several committees, as follows: Missionary pledges, Missionary meetings and conferences, and Missionary Alcove.

The heads of these various Departments, together with the President, Vice-President, Secretary, and Treasurer of the Association, form the Cabinet, which has the immediate direction of the work of the Association. Thus it will be seen that the work of the Association covers a wide range of activities, and, at the same time, an effort has been made to unify the Executive work in the hands of a few men so as to secure the greatest possible efficiency.

THE ALUMNI

THE SOCIETY OF ALUMNI was organized in 1855, for the cultivation among the graduates of mutual brotherly love and interest in theological studies. It holds its annual meeting on the Tuesday morning of Anniversary week and provides for an annual oration.

THE NEW YORK BAPTIST UNION

THE NEW YORK BAPTIST UNION FOR MINISTERIAL EDUCATION holds its annual meeting on the Wednesday of Anniversary week, and at that time the reports of its Board of Trustees and its Treasurer are presented.

RELIGIOUS EXERCISES

Religious services are held Tuesday, Wednesday and Thursday afternoons immediately at the conclusion of the day's instruction. On Wednesday afternoon, in addition to the usual devotional exercises, the Professor in charge

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gives a short address upon a religious subject. The worship is conducted by members of the Faculty, excepting that on Tuesdays it is conducted by a member of the Senior Class, and all the students are expected to be present.

A prayer meeting, fifteen minutes in length, participated in by Professors and students alike, is held at noon each day in the Chapel of Rockefeller Hall. The meeting on Wednesday of each week is devoted to the subject of Missions. Attendance at these meetings for prayer is wholly optional. At the noon prayer meeting many informal talks are given from time to time by returned missionaries and other special workers and visitors who may happen to be present. Since the publication of the last catalogue such talks have been given by Doctor Cornelius Woelfkin, of New York City; the Reverend John Nelson Mills, D.D., of Washington, D. C.; Doctor John H. Strong, of Baltimore, Md.; Doctor A. H. Strong; the Reverend Silas S. Perry, of New York City; Mr. Manfred P. Welcher, of Hartford, Conn.; Dr. Samuel W. Zwemer; President Edwin M. Poteat, of Greenville, S. C.; and Mrs. Charles L. Bromley, of Shanghai, China.

SCHOLARSHIPS AND FELLOWSHIPS

I. UNDERGRADUATE SCHOLARSHIPS

The New York Baptist Union for Ministerial Education has Scholarship funds, the income of which is used, subject to the rules of the Board of Trustees, to aid young men who are preparing for the ministry of the Baptist denomination. These funds have been increased through the munificence of the late JOHN J. JONES, of Orange, N. J. His bequest specifies that its annual income must be distributed in the form of Scholarships of one hundred fifty dollars each among students preparing for the gospel ministry. The Union also receives the gifts of churches and individuals for the aid of students whose circumstances require it.

The Seminary is thus enabled to assist men preparing for the Baptist ministry who need the assistance and deserve it. Applicants for aid must be recommended by their churches and must be approved by the Board of Trustees or by its Executive Committee, after examination with regard to their Christian experience and call to the ministry.

1. THE JOHN J. JONES SCHOLARSHIPS, of \$150 each.

Candidates for these Scholarships must have been graduated from a College course of four years. They must enter the full course of the Seminary and maintain an average grade of B throughout the entire year.

In cases of special need this Scholarship will be supplemented by such aid as may be necessary from the offerings of the churches, but the total amount received must not exceed two hundred fifty dollars for the year.

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If the student fails to maintain the grade B he will be aided on the basis of one hundred dollars a year, provided his average rank does not fall below C.

No student whose average grade falls below C will be aided by the Union for Ministerial Education.

Any student admitted from another seminary where he has taken one or more years of a regular course will be eligible for a Jones Scholarship on the conditions governing these Scholarships.

Aid will also be granted at the rate of one hundred dollars for the year to competent men not college graduates who may have been admitted to the Seminary.

Any student in a regular course who does not need the full amount of a Scholarship on account of his opportunities for partial self-support may be granted such aid as may be necessary in order to supplement his self-help.

All Scholarships are paid in three instalments, in the months of November, February and April, respectively.

II. GRADUATE SCHOLARSHIPS

The New York Baptist Union for Ministerial Education has at its disposal three Graduate Scholarships of three hundred dollars each, available for one year.

These Graduate Scholarships are by the direction of the founders limited to Baptist students and will be assigned in accordance with the following terms and conditions:

1. A Graduate Scholarship will be given only to a graduate who is eligible for the degree of Bachelor of Divinity.
2. Application for such a Scholarship should be made in writing to the Dean as early as February first, the applicant to state definitely the lines of study he desires to pursue, and under what instructors.

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3. No award will be made unless in the judgment of the Faculty the applicants have manifested special aptitude for the lines of study which they desire to pursue.

4. The holder of a Graduate Scholarship will be paid three hundred dollars in three instalments.

5. He shall, when required, while in residence here, give as much as five hours a week in aid of the class work of the instructor or instructors under whose direction he has chosen to pursue his studies.

6. He shall present to the Dean at the end of each term a detailed report of the studies pursued, endorsed and approved by his instructors.

7. He will be required to submit to his instructor or instructors as early as April first a thesis or some written production, giving results of consecutive and independent theological study during the year.

8. He may be allowed to spend one term or semester in some other institution, but the choice of the institution and of the courses there shall be subject to the approval of his instructors here, and he shall submit to the Dean his report and his thesis, as when in residence here.

9. While the preference will be given to our own graduates, the application of a candidate approved by another seminary will be considered, provided he has fulfilled requirements equivalent to those of the degree of Bachelor of Divinity as laid down in our Annual Catalogue.

III. FELLOWSHIPS

The New York Baptist Union for Ministerial Education has at its disposal two Fellowships of six hundred dollars each, available for two years.

These Fellowships are by the direction of the founders limited to Baptist students. One Fellowship is available

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each year, and shall be held subject to the following terms and conditions:

1. Fellowships will be granted only to graduates of at least one year's standing who have already taken the degree of Bachelor of Divinity.

2. Fellowships will be awarded upon the basis of a thesis submitted to the Faculty as early as January the first of the year in which they are granted.

3. No award will be made unless the thesis submitted reaches a standard of excellence satisfactory to the Faculty.

4. The Fellowships provide six hundred dollars yearly for a term of two years, payable in three instalments.

5. They require the entire devotion of those who hold them to some department of theological study at home or abroad.

6. This study is to be conducted with the advice and under the supervision of the Faculty.

7. While the preference will be given to candidates who have taken our degree of Bachelor of Divinity, the thesis submitted by a Bachelor of Divinity graduate approved by another seminary will be given consideration.

8. The Faculty may at any time terminate the Fellowship, upon evidence of incompetence or unfaithfulness to the purposes of the trust.

IV. AID IN THE UNIVERSITY OF ROCHESTER

The New York Baptist Union for Ministerial Education has at its disposal forty perpetual Scholarships in the University of Rochester which entitle their holders to free tuition.

Students for the ministry in the University may receive tuition and additional assistance, if necessary, subject to the rules of the Union. All aid to University students, in-

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cluding tuition, will be given upon the basis of scholarly standing.

The average standing attained in the examination for admission to the University will determine the amount of aid awarded for the Freshman year.

The average standing of each year throughout the College Course, as shown by the books of the Registrar of the University, will determine the amount of aid for the subsequent year.

For the coming year the grades of rank established and the corresponding amounts of aid will be as follows:

Rank 90—100 per cent., \$175.

Rank 75— 90 per cent., \$125.

Of these amounts \$100 per year will be paid in orders for tuition.

If the holder of a Scholarship fails to reach an average standing of seventy-five per cent. in any term, he forfeits his Scholarship for the following term and until he regains the required rank.

PRESIDENT'S LOAN FUND

A special fund has been placed in the hands of the President by a graduate of the Institution from which loans to students, without interest, can be made by the Dean at any time during the Seminary year, *solely to anticipate payments on scholarships.*

EXPENSE OF LIVING

No charge is made for tuition, room rent, heating, lighting, care of rooms or the use of the Library.

The Seminary does not maintain a boarding department. Its students obtain board in private families or in boarding houses at a cost of from \$4 to \$6 weekly.

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Married students are able to secure comfortable rooms for housekeeping within easy distance from the Seminary, at a reasonable cost, the cost varying according to location and amount of accommodation.

CURRICULUM

I. BIBLICAL GROUP

The work in this group of studies is intended to give to students a correct method for the independent historical interpretation of the sacred scriptures of the Old and the New Testaments and to introduce them to the chief problems of Biblical Criticism. Courses are given in the interpretation of selected books, using both the original Hebrew and Greek and the English translation. Hebrew and Greek are studied as aids to interpretation, for it is believed that the study of the language of any people is of inestimable service in ascertaining the mental and spiritual point of view of that people.

Emphasis is laid upon the constructive side of Biblical study, and, in addition to the courses in Introduction and Exegesis, much attention is given to work in Biblical History and Biblical Theology, especially considering the progressive apprehension of the nature and purpose of God by the people of Israel, the life and work of Christ, the Pauline theology and the history of primitive Christianity. On the constructive side also, the social teachings of the Old and New Testaments are studied for the purpose of estimating the nature of the contribution of Biblical History and Theology to moral and social progress.

BIBLICAL GROUP

A. OLD TESTAMENT

Prescribed Courses

1. *Early Hebrew History, Literature, and Religion.* A study of the Biblical records to ascertain the politi-

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cal, social, and religious development of the Hebrews from their origin to the rise of the kingdom. Three hours a week, first term, Junior year. Professor Brown.

2. *The History, Literature, and Religion of the Prophets.* The rise of prophecy. The significance of the prophet in Israel. The literature of prophecy as reflecting the political, social, and religious development of the Hebrews from the beginning of the monarchy to the close of the exile. Three hours a week, third term, Junior year. Professor Brown.

3. *The Teaching of the Prophets of the Eighth Century.* A study of the ethical and religious ideals of the first great writing prophets. The significance of these prophets for the subsequent development of Hebrew religion and of Christianity. Three hours a week, first term, Middle year. Professor Nixon.

4. *The History, Literature, and Religion of Judaism.* A survey of the historical movements, literary products, and religious ideas of the Jews from the close of the exile to the outbreak of the Maccabean revolt. Three hours a week, second term, Middle year. Professor Brown.

Elective Courses

*5. *Isaiah 40-66.* A detailed interpretation of the thought of these chapters with special reference to the history of the period, to the Jewish national hope, and to the Christian use of this section. Three hours a week, second term, 1919-20. Professor Brown.

*6. *The Book of Psalms.* The formation of the Psalter. Its relation to the religious life of Israel. The

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- chief religious ideas of the collection. Interpretation of selected psalms. Three hours a week, first term, 1919-20. Professor Brown.
7. *The Wisdom Literature of the Old Testament.* The rise and development of Wisdom among the Hebrews. The contents of the Wisdom books. Their chief religious ideas and their place in Hebrew thought. Three hours a week, first term, 1920-21. Professor Brown.
 8. *The Preacher's Use of the Old Testament.* Three hours a week, third term, 1921-1922. Professor Nixon. (See Homiletics No. 9.)
 9. *Ancient Civilization: Its Social and Religious Institutions and Achievements.* The civilization of the Egyptian and of the Assyro-Babylonian empires. Its influence upon the social and religious development of the Hebrew people. Estimate of its moral and spiritual significance. Three hours a week, second term, 1920-21. Professor Brown.
 10. *Elementary Hebrew.* Elements of Hebrew grammar, including writing and pronunciation of Hebrew, analysis of forms, with exercises in translation from Hebrew into English and from English into Hebrew. Three hours a week, first term. Professor Brown.
 11. *Elementary Hebrew.* Elements of Hebrew grammar concluded. Continuation of drill in writing and pronunciation of Hebrew with exercises in translation from English into Hebrew. The translation of easy Hebrew texts will be undertaken and time will be spent in acquiring a vocabulary.

*In courses 5 and 6 no Hebrew will be read in class, the work being upon the basis of the English text, but arrangements may be made for the reading of Hebrew for which credit of an additional hour in each course will be given.

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Three hours a week, second term. Professor Brown.

12. *Advanced Hebrew*. Translation and interpretation of selected passages of historical Hebrew. Three hours a week, third term. Professor Brown.

Students who have included Hebrew in their preparatory studies will be credited with as large a part of courses 10, 11, and 12 as their work has covered. To secure credit for the entire Junior Hebrew, students must be familiar with the principles of Syntax, must have acquired a vocabulary of at least three hundred words, and must have read not fewer than thirty pages of Hebrew prose.

B. NEW TESTAMENT

Prescribed Courses

1. *Introduction to the New Testament*. A brief survey of the principles and method of interpretation and of the history of the text of the New Testament. Investigation of the books of the New Testament in order to obtain a knowledge of their contents and historical situation. Three hours a week, first term, Junior year. Professor Parsons.
2. *The History of New Testament Times*. Conditions in the Graeco-Roman world at the time of Jesus. The political and intellectual environment of the Jewish people from 175 B. C. to 135 A. D. Social and religious groups and activities. The ethical and religious ideas of the period. The contribution of Judaism to Christianity and to civilization. Three hours a week, second term, Junior year. Professor Parsons.

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3. *The Teaching of Jesus.* The Synoptic Gospels as sources of the teaching of Jesus. The antecedents of that teaching in Judaism. A study of the leading ideas of Jesus. Significance of these ideas for the early believers and the gospel writers. The personality of Jesus. Three hours a week, third term, Junior year. Professor Nixon.
4. *The Gospel of Matthew.* Brief review of the questions of introduction. Interpretation of the thought of the book. Its significance for our knowledge of primitive Christianity. Three hours a week, third term, Middle year. Professor Parsons.
5. *The Theology of Paul.* New Testament theology as a theological discipline. An investigation of the theological and ethical ideas of Paul. Three hours a week, second term, Senior year. Professor Parsons.

Elective Courses

6. *Elementary Greek.* Those entering without Greek may take Elementary Greek at the University of Rochester. No credit is given for this course.
7. *The Greek of the New Testament.* Characteristics and grammar of the Greek of the New Testament. Translation of selected books of the New Testament. Three hours a week, second term. Professor Parsons.
8. *The Life of Jesus.* Survey of the study of the life of Jesus. A careful consideration of the chief problems of the career of Jesus such as: his birth, miraculous activity, resurrection, self-consciousness, mission, his relation to the thought of his time. Three hours a week, first term, 1920-21. Professor Parsons.

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9. *The Earlier Epistles of Paul*. Introduction and analysis of contents. Significance of the epistles for the life and thought of the early church. Interpretation on the basis of the Greek text. Three hours a week, second term, 1921-22. Professor Parsons.
10. *The Epistles to the Corinthians*. Introduction to the epistles. Interpretation of their thought. A thorough study of some of the ideas peculiar to them. The work will be done on the basis of the English text but opportunity will be afforded for the reading of a stipulated amount of Greek for which additional credit will be given. Three hours a week, first term, 1919-20. Professor Parsons.
11. *The Life and Letters of Paul*. The primary purpose of this course is to discover the historical Paul as a great Christian personality in order to appreciate the apostle's thought. Special attention is devoted to his pre-Christian connections, his conversion, his relation to Jesus and the primitive apostles, and his religious life. An estimate of his influence upon the subsequent development of Christianity. Three hours a week, second term, 1921-22. Professor Nixon.
12. *The Social Teachings of the New Testament*. The Christian movement as a product of social forces. The social ideals of the various New Testament writers. The historical sources of these ideals, their practicability then and now, their present day implications. Sociological development of the church to the time of the apologists. Three hours a week, second term, 1920-21. Professor Nixon.
13. *Johannine Theology*. An investigation of the leading ideas of the Fourth Gospel and the First Epistle

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of John. Their relation to the ideas of the Synoptic Gospels, to Hellenistic and contemporary Christian thought. Their value for the present day. A seminar. Three hours a week, first term, 1921-22. Professor Parsons.

14. *Jewish Eschatology and the Book of Revelation*. Rise and development of apocalyptic thought and literature. Their historical and religious significance. The purpose of the Book of Revelation. Interpretation of selected passages. Three hours a week, third term, 1919-20. Professor Parsons.
15. *The Experience and Doctrine of Salvation in the New Testament*. The experience of salvation as the heart of early Christianity. The interpretation of that experience by the disciples of Jesus and the earliest believers, by Paul and the other writers of the New Testament. The significance of that experience for modern Christians. Three hours a week, second term, 1919-20. Professor Nixon.
16. *Special Problems in New Testament Interpretation and Theology*. A seminar for the investigation of a number of the important questions concerning the religion of the New Testament. Three hours a week, second term, 1920-21. Professor Parsons.
17. *Hellenism and Early Christianity*. Review of the philosophical and religious conditions and forces of the Graeco-Roman world in the New Testament period. Contact of Christianity with them and their influence in its development. A seminar. Three hours a week, third term, 1920-21. Professor Parsons.
18. *Religious Values of the New Testament*. Three hours a week, third term, 1919-20. Professor Moehlmann. (See Homiletics No. 7.)

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19. *Practical Interpretation of the New Testament.* Three hours a week, third term, 1921-22. Professor Parsons. (See Homiletics No. 8.)

II. HISTORICAL GROUP

A religious leader must have some knowledge of Christian history if he is to read religious literature intelligently, and deal sympathetically with the denominationalism of our country. The historical courses are planned to convey the essential facts.

A religious leader needs even more a scientific understanding of the workings of religious history, of the forces which build religious institutions, crystallize religious beliefs, and precipitate religious movements. The personal experience of the individual is too brief to give this. Historical insight will give the backward and forward look that makes a man more than a day laborer in the Kingdom of God.

Prescribed Courses

1. *The Genesis and Early Expansion of Christianity.* The origin of the Christian community within Judaism and its separation from the mother religion. Christianity and the religions of the Graeco-Roman world. The conflict between Christianity and the imperial Roman government to the external triumph of Christianity. Three hours a week, second term, Junior year. Professor Moehlmann.
2. *The Rise and Development of the Catholic Church.* The transition from primitive Christianity to Catholicism. Christian Gnosticism. Movements insisting on maintaining connection with the past. The characteristics of Catholic Christianity. Christianity as a body of doctrine, as moralism, and

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as a cultus. Three hours a week, third term, Junior year. Professor Moehlmann.

3. *Mediaeval Christianity*. The tragic collapse of ancient civilization. The characteristics of the new period. Monasticism. The Germanized Roman Catholic Church. The history of the papacy. Scholasticism. The Christian mysteries. State of religion. Three hours a week, first term, middle year. Professor Moehlmann.
4. *The Reformation*. The transition to the modern period. The causes of the reformation. The decisive events in its progress in Germany and Switzerland. The spread of Protestant thought, worship and organization. The political establishment of Protestantism. Three hours a week, first term, Senior year. Professor Moehlmann.

Elective Courses

5. *The History of Social Redemption*. The social energy inherited from the Jewish origins of Christianity, the Church as the social product of persecuted Christianity, social idealism among the Church Fathers, millennialism, monasticism, the fraternal ideals of the medieval sects, social theories of the papacy, social spirit of church reformers, Christianity and modern democracy. Three hours a week, third term, 1921-22. Professor Moehlmann.
6. *The History of Christian Superstition*. The nature and development of religious legends and superstitions. Three hours a week, second term, 1922-23. Professor Moehlmann.
7. *The History of Personal Religion*. A study of varieties of religious experience from Augustine to the

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present time. Three hours a week, third term, 1920-21. Professor Moehlmann.

8. *The Creeds of Christendom*. A seminary in the development of Catholic and Protestant confessions of faith. Open to Middlers, Seniors, and Graduate Students. Three hours a week, third term, 1920-21. Professor Moehlmann.
9. *The Baptist Contribution to Christianity*. Brief survey of the rise, development and significance of the Baptist denomination. The question of the ordinances. Baptists and the world crisis. Three hours a week, second term, 1919-20. Professor Moehlmann.
10. *Modern Catholicism*. A study of recent and present Catholic problems and developments in Europe and America. Three hours a week, second term, 1920-21. Professor Moehlmann.
11. *The Present Situation and Outlook in Religion*. Analysis of modern Christianity. The historical background of present religious trends. Relation of Christianity to modern scientific, philosophical, social, political movements. American denominational groups. Christian Science. Mormonism. Three hours a week, second term, 1921-22. Professor Moehlmann.
12. *The Development of Protestant Missions*. A detailed study of the rise and progress of the Christian movement in pagan lands, with some attention to the development of theory and method during the Nineteenth Century. Three hours a week, first term, 1919-20. Professor Robins.
13. *Contemporary Protestant Missions*. The opportunity, theory and achievements of Protestant Missions in the Twentieth Century; the effect of the world war upon the missionary movement and the growing

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native churches; missions and the new internationalism. Three hours a week, second term, 1921-22. Professor Robins.

14. *Political and Social Movements in the New East.* The political development of the New East, with especial reference to the social forces at work in India, China and Japan. Three hours a week, first term, 1920-21. Professor Robins.

III. SYSTEMATIC GROUP

The courses of study in the systematic group are intended to lead the student to an insight into the fundamental character of the religious life in general and an interpretation of its significance in relation to human knowledge and action, with the aim of understanding the mission of the Christian Gospel in the world. In the courses in Systematic Theology proper an attempt is made, with the help of psychological, scientific, historical and philosophical investigation, to present an orderly exposition of the Christian faith, to set forth its moral implications, and to vindicate its supreme worth. In the Psychology and Philosophy of Religion and the Comparison of Religions, the nature of the religious experience is studied, and non-Christian faiths are examined and interpreted in relation to one another and in relation to Christianity.

Prescribed Courses

1. *The Christian Doctrine of Man and his Personal Salvation.* Review of current conceptions of the human personality; bearing of the Christian experience upon the doctrine of man; significance of the consciousness of sin and of deliverance from its power and guilt; atonement; relation of Jesus Christ to the individual and his salvation. Three

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hours a week, second term, Middle year. Professor Cross.

2. *The Christian Doctrine of the Religious Communion.* Exposition of the Christian faith in relation to the constitution of the ideal community; relation of the Christian communion to natural forms of the community life, such as the family and the nation; reconstruction of the conception of good and evil; human destiny. Three hours a week, third term, Middle year. Professor Cross.
3. *The Christian Doctrine of God.* Exposition of the conception of a Supreme Being involved in the Christian faith; relation of Jesus Christ and the life of the Christian communion to the formation of a Christian view of God; significance of the conception of a Trinity in the Godhead. Three hours a week, first term, Senior year. Professor Cross.
4. *Christian Apologetics.* Exposition and vindication of the Christian attitude toward a scientific and philosophic view of the Universe; validity of the belief in the existence of one supreme personal deity; in the freedom, responsibility and supremacy of man in relation to material existence; finality of Christianity. Three hours a week, second term, Senior year. Professor Cross.
5. *The Psychology of Religion.* Chief aspects of the religious consciousness, development of cultus and belief, study of conversion, the religious development of personality, prayer, worship, etc. Three hours a week, third term, Junior year. Professor Robins.
6. *The History of Religions.* A study of the main features of primitive religion and of the ethnic faiths in their classic form and later development. Three

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hours a week, first term, Middle year. Professor Robins.

Elective Courses

7. *Modernism in the Roman Catholic Church.* Recent attempts by Roman Catholic thinkers to reconstruct Catholic dogmas in harmony with modern historical, scientific and philosophic methods and results. A seminar open to Middlers, Seniors and Graduates. Three hours a week, first term, 1919-20. Professor Cross.
8. *Modern Religious Denominations.* A study of the likeness and contrast between fundamental principles of the principal Protestant religious bodies of the present time, with a view to a reinterpretation of the religious spirit of Protestantism. Three hours a week, third term, 1919-20. Professor Cross.
9. *The Christian Atonement.* An attempt to frame a re-statement of the atonement of Jesus Christ in harmony with the Christian moral and religious consciousness and the outcome of historical investigation. A seminar open to Middlers, Seniors and Graduates. Three hours a week, first term, 1920-21. Professor Cross.
10. *Genesis of Present-day Theology.* Lectures tracing the principal movements of philosophic and religious thought in the nineteenth century in so far as they have operated in creating new methods and a new emphasis in Christian theology. Three hours a week, third term, 1920-21. Professor Cross.
11. *Agnosticism and Idealism and the Christian belief in the Revelation of God.* An analysis of these types

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of philosophic thought with a view to a reinterpretation of the conception of revelation. A seminar open to Seniors and Graduates. Three hours a week, first term, 1921-22. Professor Cross.

12. *Democratic Christianity and Religions of Authority*. Lectures attempting to exhibit the fundamental contrast between Catholicism and radical Protestantism with a view to discovering the true basis of intelligent Christian doctrinal beliefs. Three hours a week, third term, 1921-22. Professor Cross.
13. *Science and Religion*. Historical relationship of science and religion, function of science as compared with the function of religion, development of scientific method, use of hypothesis in religion, place of faith in science. Three hours a week, third term, 1919-20. Professor Robins.
14. *Hellenism and Early Christianity*. A seminar. Three hours a week, second term, 1918-19. Professor Parsons (see New Testament, No. 17).

IV. ETHICAL AND SOCIOLOGICAL GROUPS.

Christianity more than any other system unifies Religion and Morality. Jesus linked together indissolubly love to God and love to man. The minister must be prepared to bring the message of the Christian religion to bear upon the moral and social problems which are of such deep concern to the people of our time. To this end, the courses offered in this group aim to train the student to evaluate biblical ideals of conduct in the light of the data furnished by philosophic and sociological study and to estimate the contribution to be expected from Christianity to a nobler social order. After the presentation of basic principles in the field of Ethics and Sociology, specific problems are stud-

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ied and methods of social investigation and community service are surveyed. The design of the courses in this group is to make as complete as possible the equipment of the minister to occupy the position of moral and social leadership which the times demand of him and offer to him.

Prescribed Courses

1. *Ethics of the Personal Life.* It is sought in this course to make a strong impression upon the minds of students at the beginning of their theological studies respecting the significance of the ethical factor in the Bible and in human life. Consideration is given to the formation of character, to some of the fundamental ethical ideas embodied in the teachings of Jesus, and to several specific virtues. Three hours a week, first term, Junior year. Professor Stewart.
2. *Ethics of Public Life.* The so-called "ethical institutions"—the Family, the State, and the Church. Three hours a week, third term, Middle year. Professor Stewart.
3. *The Social Basis of the Christian Life.* An analysis of the forces at work in organized society. The processes of social control. The social conditions necessary for the realization of Christian ideals of conduct. A constructive program of social amelioration. Three hours a week, second term, Junior year. Professor Nixon.
4. *The Church in the New World Order.* Formative elements in the changing world situation. Principles and problems of reconstruction. The roots of war. The bases of permanent peace. The contribution to be expected from the church toward

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international concord. Three hours a week, first term, Senior year. Professor Nixon.

5. *Business Ethics*. Discussions centering around the minister considered as one of the professional men of his community. The ethical standards of banking, law, the medical profession, journalism, and trade. Duties of a minister as financial administrator of his church, and as head of its official organization. The value of church activities as news items to the newspapers, and other possible forms of church publicity. One hour a week, second term, Senior year. Mr. Ewell.

Elective Courses

6. *Basic Principles of Christian Ethics*. The basis in human nature for ethical life, the significance of the human personality, the relation of religion and ethics, and the source of the authority of conscience. The Christian ideal and its contents, the dynamic of Christianity for ethical living. Three hours a week, first term, 1919-20. Professor Stewart.
7. *Greek Ethics and Christian Ethics*. Outline of Greek Philosophy—Thales to Neo-Platonism. Survey of ancient Greek ethical thought. Comparison of Greek with Christian ethics. Three hours a week, first term, 1920-21. Professor Stewart.
8. *Criminology and Penology*. Outline of the history, underlying principles, phases of the modern movement regarding the treatment of the criminal and the juvenile delinquent. Assigned reading, lectures by the professor, essays by members of the

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class. Three hours a week, second term, 1920-21. Professor Stewart.

9. *The Christianizing of Industry.* The structure of modern industrial organization. The conflict of interests. The rise of the working class to political and economic power. The hope of industrial democracy. The stake of the church in the economic struggle. The church at work in the industrial community. Three hours a week, third term, 1919-20. Professor Nixon.
10. *Christianity and modern Social Solutions.* An examination of various theories of social reform from the point of view of Christianity. Critical discussion of individualism, syndicalism, socialism, aristocratic and democratic programs. Three hours a week, third term, 1920-21. Professor Nixon.

V. PRACTICAL GROUP

The courses offered in this group are designed to acquaint the student with the principles which should guide him in the performance of his functions as a Christian minister in the twentieth century. He becomes familiar with the theory and technique of preaching, and its historical significance; at the same time, he acquires the art of preaching through actual sermon-composition and delivery of sermons under competent homiletical and elocutionary guides. The courses in religious education afford an insight into the developing personality, the opportunity and responsibility of its proper direction, together with the problems, methods, and aims involved. An endeavor is made to embody in these courses a maximum of the concrete and practical, and to reduce to a minimum the consideration of questions purely theoretical and speculative. In a word, it is the aim of

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this group of studies to orient the candidate for the Christian ministry in the institutional and practical aspects of the modern religious world.

A. HOMILETICS

Prescribed Courses

1. *Preparation and Delivery of Sermons.* A text-book is assigned which must be prepared for examination. Other works on preaching are assigned for a careful reading. The professor lectures one hour a week and on these lectures there is an examination. Each member of the class is required to present a sermon plan in the class-room, and also to preach a sermon from manuscript before the class. Opportunity for criticism of sermon plans and sermons on the part of members of the class follows their presentation. Two hours a week, first and second terms, Junior year. Professor Barbour.
2. *Study of Modern Preachers.* Class essays upon the biographies and the homiletic methods of notable modern preachers, together with analysis and discussion of some of their sermons. One hour a week, second term, Middle year. Professor Barbour.
3. *Modern Discipleship.* A study and discussion of the fundamentals of the preacher's message and method. One hour a week, first term, Senior year. President Barbour.
4. *Evangelism: Personal, Pastoral and Vocational.* A study of methods in the work of individuals for individuals, of the evangelistic note and methods in the regular course of the pastorate, and of special

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evangelistic meetings, whether with or without vocational assistance from without the local church. One hour a week, second term, Senior year. Professor Barbour.

5. *Preaching without Manuscript by Members of the Senior Class.* Sermons by members of the Senior class, delivered without manuscript in the Seminary chapel before the faculty, students, and others who may desire to be present. Attendance on the part of the student body is required.
6. *Private Criticism.* Professor Barbour will give two or more hours a week throughout the year to members of all classes for private conference and criticism upon the style and structure of sermons, sermon plans and essays.

Elective Courses

7. *Religious Values of the New Testament.* The minister's practical relation to the Bible; the practice of genuineness; understanding modern man; the worthy presentation of religion; classification of New Testament motives and quietives; practical treatment of New Testament problems such as miracles and eschatology; practical interpretation of types of thought and appeal. Three hours a week, third term, 1919-20. Professor Moehlmann.
8. *Practical Interpretation of the New Testament.* A study of one or more books of the New Testament with the aim of their practical employment by the minister when historically and critically understood. Three hours a week, third term, 1921-22. Professor Parsons.

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9. *The Preacher's Use of the Old Testament.* The application of the Old Testament to modern religious needs. Its significance for expository and doctrinal preaching. Its permanent religious values. Three hours a week, third term, 1921-22. Professor Nixon.

B. RELIGIOUS EDUCATION

Prescribed Courses

1. *Principles of Religious Education.* Historical approach to modern educational theory, genetic study of childhood and early youth, social factors in religious education. Three hours a week, first term, Junior year. Professor Robins.
2. *The Modern Sunday School.* History of the Sunday School movement, organization and administration of the modern church school, with a consideration of the chief problems involved. Three hours a week, second term, Junior year. Professor Robins.

Elective Courses

3. *Adolescence and the Religious Life.* A study of the adolescent period in detail—its interests, types of activity, organization and direction, its crises—religious, intellectual and vocational. Three hours a week, second term, 1920-21. Professor Robins.
4. *The Materials of Religious Education.* How to frame an educational program for the local church. A survey of governing principles, the kinds of material available and their values, together with a

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study of standard curricula and practice in curriculum making. A seminar, open to Middlers, Seniors and Graduates. Three hours a week, second term, 1919-20. Professor Robins.

C. RELIGIOUS LEADERSHIP

Prescribed Courses

1. *The Christian Ministry*. Instructions designed to prepare the young minister for adjustment to the duties of his calling in his personal life and in his relation to the people. Lectures by the professor and assigned reading. One hour a week, third term, Junior year. Professor Stewart
2. *Pastoral Theology*. Liturgics and Hymnology, Pastoral and Denominational Leadership. Four hours a week, third term, Senior year. Professor Stewart.
3. *Community Co-operations*. Training pastors and churches in public-mindedness; methods by which churches and pastors may enter into community co-operations; ways to understand a community; the community obligations of country, village, town, city and district churches; the uses and kinds of surveys; discovering and appraising of social agencies; political, eleemosynary, social, economic and welfare co-operations; the social as part of a spiritual propaganda; uses of the public mind; ways of dealing with reforms—political, social, moral, economic and international; special community tasks of the churches. Three hours a week, third term, Senior year. Professor Brown.
4. *The Minister's Library*. A brief survey of the history of printing and book making, followed by facts

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concerning present day book production, a discussion of the opportunities and dangers of book collecting, of the sources from which books are secured, either by purchase or as a loan and of guides to book selection, with practise in book reviewing by members of the class. One hour a week, third term, Senior year. Mr. Ewell.

D. ELOCUTION AND ORATORY

In these courses the design is to inculcate principles and to encourage systematic practice, rather than to secure mere imitation on the part of the student. Naturalness and directness of manner are cultivated, and the best elements of individual power are developed.

By far the largest part of the work is done not in the class-room, but with individual students by private criticism and instruction.

Prescribed Courses

1. *Vocal Culture and Gesture*. Lectures on the physical basis of speech, including the principles of utterance and of attitude and gesture. Exercise in respiratory control, phonation, vowel formation and articulation. Principles and philosophy of gesture. Class-drill. One hour a week, first and second terms, Junior year. Professor Silvernail.
2. *Private drill*. Half an hour a week, third term, Junior year. Professor Silvernail.
3. *Lectures on Science and Art of Expression—Analytical Method*. Vocal technique. Criticism of sermons and addresses. Private drill. One and a half

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hours a week, third term, Middle year. Professor Silvernail.

4. *Parliamentary Law*. Lessons in the principles and practice of Parliamentary Law. Moot sessions illustrative of parliamentary procedure. One hour a week, third term, Junior year. Professor Silvernail.
5. *Private drill* throughout the Senior year. Professor Silvernail.

CHURCH MUSIC

A course in sight reading of Hymn-tunes and Anthems is given by Professor George B. Penny.

GRADUATE COURSES

BIBLICAL

1. History of the Semitic Religions.
2. Jewish Literature of the Inter-Biblical Period.
3. Literary and Historical Problems in the Synoptic Gospels.
4. The Graeco-Roman World at the Beginning of the Christian Era.
5. Old Testament Quotations in the New Testament.
6. Early Non-canonical Christian Literature.
7. Johannine Criticism.
8. The History of the Criticism of the New Testament.
9. The Mystery Religions.

SYSTEMATIC

1. The Psychology of the Christian Life.
2. The Conception of Salvation in the Ethnic Faiths.

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3. The Essence of Christianity.
4. The Theory of Religious Knowledge.
5. The Philosophy of Henri Bergson in Relation to the Christian Religion.
6. The Significance of the Theology of F. D. E. Schleiermacher.

PRACTICAL

1. The Young People's Movement.
2. The Application of Educational Psychology to Religious Education.

DEGREES CONFERRED IN 1918

The Board of Trustees, at their Annual Session in May, 1918, granted the degree of Bachelor of Divinity to the following :

Herman Clifford de Anguera, Class of 1909.

Gordon Payzant Barss, Class of 1910.

Marion E. Bollen, Class of 1911.

Edwin Theodore Dahlberg, Class of 1917.

Avery S. Demmy, Class of 1914.

Jessie Edwin Elder, Class of 1917.

Samuel Edwin Newman, Class of 1917.

William Earl La Rue, Class of 1917.

Henry Garfield Smith, Class of 1917.

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FELLOW

Luike Johann Hemmes, M. A., }
B. D. } *Philadelphia, Pa.*
University of Rochester, 1917
Rochester Theological Seminary, 1914
In the Divinity School of the
University of Chicago

GRADUATE SCHOLARS

Charles Lucas Bromley, B. A., }
M. A. } *Shanghai, China*
Bucknell University, 1908
Rochester Theological Seminary, 1911
In the University of Chicago

David Crockett Graham, A. B., }
B. D. } *Suifu, Szechuen, China*
Whitman College, 1908
Rochester Theological Seminary, 1911
In the University of Chicago

GRADUATE STUDENT

John J. Hiemenga, B. A., M. A., } *Rochester, N. Y.*
Columbia University, B. A., 1915 } 698 N. Goodman St.
Columbia University, M. A., 1916 }

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SENIOR CLASS

Robert Edward Foster Aler, B. A. Johns Hopkins University, 1916	} <i>Govens, Md.</i>	24 N. 60 Harper St.
Francis Everett Cooper, B. A. LaGrange College, 1915	} <i>Hannibal, Mo.</i>	142 Harvard St.
George Evans Dawkins, B. A. Franklin College, 1916	} <i>Vandergrift, Pa.</i>	4 Averill Ct.
Roy Burton Deer, PH. B. Denison University, 1915	} <i>Harbor Beach, Mich.</i>	85 Meigs St.
Charles Herbert Eyman, B. A. William Jewell College, 1908	} <i>Plattsburg, Mo.</i>	85 Meigs St.
Edmund Deloss Ford, B. A. McMaster University, 1910	} <i>Straffordville, Ont.</i>	27 E. 102 Turpin St.
Emanuel Herman Giedt, B. A. University of Rochester, 1915	} <i>Danzig, N. D.</i>	22 N. 45 Bly St.
Charles Henry Haynes, B. A. Morehouse College, 1914	} <i>Atlanta, Ga.</i>	25 E.
William Morgan Hull, B. A. University of Minnesota, 1909	} <i>Minneapolis, Minn.</i>	22 N. 306 Monroe Ave.
†Willard Wood Jones Hiram College, 1915	} <i>Elmira, N. Y.</i>	
Daniel Lyshon Lloyd McCormick Theological Seminary	} <i>Sharon, Pa.</i>	36 E.
Noble Isaac Mack, B. A. Colgate University, 1916	} <i>Oswego, N. Y.</i>	36 E.
Eugene Grafton Mintz Richmond College	} <i>Baltimore, Md.</i>	26 E.
Harry Curtis Mitchell, B. A. University of Kansas Ottawa University, 1916	} <i>Kansas City, Kan.</i>	38 N.
Lester Benjamin Newill, B. A. University of Rochester, 1916	} <i>Rochester, N. Y.</i>	29 Dyson St.
Charles Rufus Osborn, B. A. University of Michigan, 1916 †U. S. Service	} <i>Tekonsha, Mich.</i>	170 Meigs St.

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August Gustav Schlesinger German Department, 1917	{	<i>Milwaukee, Wis.</i>	37 E.
Elmer Leonard Setterlund, PH. B. University of Redlands, 1916		<i>Redlands, Calif.</i>	12 Brighton St.
James Morgan Warner, B. A. McMaster University, 1904	{	<i>W. Henrietta, N. Y.</i>	37 N.
Howard Arthur Webster, B. A. Hobart College, 1916		<i>Phelps, N. Y.</i>	22 E.
Allen Benjamin Whitaker, B. A. Colgate University, 1916	{	<i>Brooklyn, N. Y.</i>	26 E.
Horace Clutton Wright McMaster University		<i>Aylmer, Ontario</i>	27 N. 215 Meigs St.
Ts-chien Wu, B. A. Shanghai Baptist College, 1918	{	<i>Ningpo, Chekiang, China</i>	23 N.
William Hufforn Zimmerman, B. A. Ottawa University, 1916		<i>Ottawa, Kan.</i>	24 E. Lincoln Park, N. Y.

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MIDDLE CLASS

*Edward J. Aeschliman, B. A. Lawrence College, 1914	}	<i>Curtiss, Wis.</i>	
*Ernest Alva Carter, B. A. Des Moines College	}	<i>Cumberland, Iowa</i>	
Frederick Earl Dean, B. S. Des Moines College, 1915	}	<i>Glenwood, Iowa</i>	31 N.
			Greece, N. Y.
Calvin Finley Hamilton, B. A. Denison University, 1916	}	<i>McKeesport, Pa.</i>	31 N.
Thomas Lloyd Hickman, PH. B. Denison University, 1916	}	<i>St. Paul, Minn.</i>	21 E.
Carl Alfred Kallgren, B. A. Colgate University, 1917 Colgate Theological Seminary	}	<i>New Haven, Conn.</i>	35 N.
Grant James Edward Keetch, B. A. Ottawa University, 1913	}	<i>Penfield, N. Y.</i>	36 N.
			28 Rowley St.
*Carl Lee Kenagy, B. A. William Jewell College, 1914	}	<i>Warrensburg, Mo.</i>	
Louis Henry Randle, B. A. Shurtleff College, 1917	}	<i>Litchfield, Ill.</i>	26 N.
			Pittsford, N. Y.
†Raymond Prior Sanford, B. S. Cornell University, 1916	}	<i>Enfield Center, N. Y.</i>	
Michele Salvatore Solimene Colgate Theological Seminary Italian Department, 1916	}	<i>Batavia, N. Y.</i>	31 E.
Frank Bird Ward, PH. B. Denison University, 1917	}	<i>Cincinnati, Ohio</i>	25 N.
John Albert Williams, A B. William Jewell College, 1918	}	<i>Leeton, Missouri</i>	29 N.
Henry Eli Woodard, B. A. Yale University, 1916	}	<i>Albany, N. Y.</i>	22 E.
			25 Vassar St.
*Army Y. M. C. A.			
†U. S. Service.			

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JUNIOR CLASS

Charles William Alford, B. A. Ottawa University, 1918	}	<i>Long Beach, California</i>	38 N.
David Nathaniel Boswell, B. A. Bucknell University, 1918	}	<i>Washington, Pa.</i>	24 E.
Ethan Lee Burdick, B. A. Milton College, 1914 Syracuse University	}	<i>Milton, Wis.</i>	32 N.
Robert Henry Cable, B. A. Hillsdale College, 1918	}	<i>Kuttawa, Kentucky</i>	25 E.
James Calvin Hill, PH. B. Shurtleff College, 1918	}	<i>Anna, Ill.</i>	
Max C. Kelley, B. A. Hillsdale College, 1918	}	<i>Hillsdale, Mich.</i>	28 N.
John Kirnbauer German Department, 1918	}	<i>Milwaukee, Wisconsin</i>	33 N.
Clarence Eden McFadden, B. A. Morehouse College, 1918	}	<i>Sumter, S. C.</i>	23 E.
William Raymond Shaw, B. A. Franklin College, 1916	}	<i>Beaver Falls, Pa.</i>	34 E.
†Lewis Dunn Slayton, B. A. Hillsdale College, 1913	}	<i>Hillsdale, Mich.</i>	
Milton Christian John Westphal Cornell University New York University	}	<i>Buffalo, N. Y.</i>	21 N.
James Oscar White, PH. B. Denison University, 1918	}	<i>Sabina, Ohio</i>	34 E.
Robert John White, Jr., B. A. William Jewell College, 1918	}	<i>Newport, Kentucky</i>	39 N.
David Leon Woodward, B. A. Wake Forest College, 1918	}	<i>Warsaw, N. C.</i>	21 N.

SPECIAL STUDENTS

Julius Borau Wagner College	}	<i>Rochester, N. Y.</i>	17 Madison St.
Michael Stephen Lesick National Baptist Slavic Training School	}	<i>Rochester, N. Y.</i>	83 Clun St.
Alban H. McKnight Oskaloosa College	}	<i>Mt. Morris, N. Y.</i>	28 N.
William Leschowski Schoeffel German Department, 1918 University of Rochester	}	<i>Rochester, N. Y.</i>	34 N.

†U. S. Service

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The abbreviations, N and E, respectively, stand for the North Division and the East Division of ALVAH STRONG HALL, the Dormitory Building of the Seminary.

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Colgate University	3
Colgate Theological Seminary, Italian Department	1
Columbia University	1
Cornell University	1
Denison University	5
Des Moines College	2
Franklin College	2
German Department	2
Hillsdale College	3
Hiram College	1
Hobart College	1
Johns Hopkins University	1
LaGrange College	1
Lawrence College	1
McCormick Theological Seminary	1
McMaster University	3
Milton College	1
Morehouse College	2
National Baptist Slavic Training School	1
New York University	1
Oskaloosa College	1
Ottawa University	4
Richmond College	1
Shanghai Baptist College	1
Shurtleff College	2
University of Michigan	1
University of Minnesota	1
University of Redlands	1
University of Rochester	4
Wagner College	1
Wake Forest College	1
Whitman College	1
William Jewell College	4

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SUMMARY BY STATES AND COUNTRIES

California	2
China	3
Connecticut	1
Georgia	1
Illinois	2
Iowa	2
Kansas	2
Kentucky	2
Maryland	2
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Minnesota	2
Missouri	4
New York	15
North Carolina	1
North Dakota	1
Ohio	2
Ontario	2
Pennsylvania	6
South Carolina	1
Wisconsin	4

GERMAN DEPARTMENT

EXECUTIVE COMMITTEE

REPRESENTING THE GERMAN BAPTIST CHURCHES

REV. GOTTLOB FETZER, Chairman		CLEVELAND, OHIO
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REV. JOHN OLTHOFF		AVON, S. D.

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FACULTY

JACOB SAMUEL GUBELMANN

PROFESSOR EMERITUS
(39 Brighton Street)

ALBERT JOHN RAMAKER

HUNTLEY PROFESSOR OF CHURCH HISTORY AND OF THE
ACTS AND PAULINE EPISTLES
(11 Tracy Street)

LEWIS KAISER

SCHAFER-JONES PROFESSOR OF OLD TESTAMENT INTERPRETATION,
PASTORAL THEOLOGY AND OF THE LIFE OF CHRIST
(150 Dorchester Road)

F. W. C. MEYER

RAUSCHENBUSCH PROFESSOR OF SYSTEMATIC THEOLOGY, HOMILETICS
AND OF RELIGIOUS EDUCATION
(13 Tracy Street)

HERMANN VON BERGE

INSTRUCTOR, IN THE PREPARATORY DEPARTMENT IN THE
GERMAN AND LATIN LANGUAGES, PSYCHOLOGY, AND ETHICS.
(51 Ericsson Street)

G. ADOLPH SCHNEIDER

INSTRUCTOR, IN THE PREPARATORY DEPARTMENT IN THE
ENGLISH AND GREEK LANGUAGES
(110 Laburnum Crescent.)

INFORMATION

WITH REGARD TO THE GERMAN DEPARTMENT

FOUNDING AND PURPOSE

Toward the middle of the last century, largely due to the oppressive measures taken by the various German governments to stamp out the revolutionary ideals of the year 1848, German immigration to our country began to assume formidable proportions. Among the German immigrants who flocked to our shores, there was a goodly number of Baptists who, although widely scattered over the eastern and central sections of our land, forthwith began to organize churches and to lay plans for an aggressive missionary work among those of like speech in the land of their adoption. In 1850 they had already succeeded in establishing churches and Sunday schools in Philadelphia, Pa., Newark, N. J., New York city, Buffalo, N. Y., Milwaukee, Wis., Rochester, N. Y., and Pittsburg, Pa. Their combined membership at this time was scarcely 500.

The idea of providing a place where young men of German birth in these churches could obtain some training, with a view of extending this promising missionary undertaking, did not, however, originate with these early German speaking churches, but with the Reverend Zenas Freeman, the first Corresponding Secretary of the New York Baptist Union for Ministerial Education. In his travels among the Baptist churches, in the interests of the Seminary, he came into personal contact with some of these early German missions and, upon the advice of Dr. Thomas

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J. Conant, then Professor of Hebrew in the Seminary, and of Mr. Oren Sage, a prominent business man and a member of the Board of Trustees, he extended an invitation to promising young men in these German speaking churches to come to Rochester for the purpose of obtaining there the requisite training for their special work. The first German student came in 1851, and he remained for two years. In 1852 others followed, but only one of these succeeded in completing the entire course at that time mapped out for the students of the Seminary. Inability to make sufficient practical use of the English language cut the course of the others short. For this reason also the increase in the number of German students was very slight, until the trustees of the New York Baptist Union, in 1858, appointed a native German teacher and thereby organized what has since been known as the German Department.

The circumstances which led to this founding have justly been regarded as providential. Moreover, the time when it was effected was, in a very special sense, opportune. For the ever increasing German immigration was already attracting the attention of the leaders in the various home missionary societies in our land and measures were being taken to establish Sunday schools and preaching services in the German language in an endeavor to win these immigrants for Christ. Baptists immediately went to the very forefront in this new missionary undertaking by reason of the fact that an almost constant supply of men specially trained for this work could be furnished by the German Department. The German speaking churches and mission stations, now scattered over the entire country and Canada, have increased to 376, having a membership of 31,442. With very few exceptions all of these missionary centers are manned by pastors trained in our seminary.

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COURSE OF INSTRUCTION

With the success of these German speaking missionary churches, the demand for a larger number of pastors and missionaries increased. A corresponding broadening out of the course of instruction and the appointment of additional teachers of necessity followed. But the missionary purpose set for the department at the time of its establishment was never departed from. The German language was solely a missionary medium, tested and found to work most efficiently in localities where the German people could be reached by no other. When that language ceased to bring satisfactory results, the German speaking churches themselves gradually discarded its use and introduced the English in their church services. A considerable number of such churches have become English speaking churches.

From the very beginning the course of instruction in the German Department has been adapted to the needs of this German mission. While instruction in the English language had been supplied from the first, it became evident, as the work progressed, that an increased emphasis ought to be laid on the study of that language to meet the demands of the older churches where the younger element had taken up the work left to them by their fathers. The services in these churches had become bi-lingual. At the same time there were yet many localities in the newer sections of our land where German Baptists had planted beginnings, where little could be accomplished by the use of the English language. To these varied linguistic needs the curriculum of the German Department was always able to respond. In the present course of instruction outlined in the catalogue, fully one-half of the subjects taught and more than one-half of the hours of instruction given up to them are offered through the medium of the English lan-

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guage. Graduates of the German Department, whose circumstances permit, are urged to take a full or partial course in the University of Rochester and the Rochester Theological Seminary. The object aimed at is to furnish the German mission field with men who shall be able to preach the Gospel in both the English and the German languages.

NON-GERMAN STUDENTS.

While the German Department was primarily established to supply the needs of the missionary interests among the Germans, it has also received a large number of young men of other nationalities—Poles, Bohemians, Hungarians and Letts—on the one condition that they should be able to take either the English or German work the Department offered. Since provision was made a few years ago, by the Home Mission Society, for the establishment of a Slavic Department at Chicago and a Hungarian Department at Cleveland, these men have gone there. But nearly all of the present leaders in these foreign speaking Baptist missions have been trained at Rochester. At the present time three young Roumanians are pursuing studies at the German Department with the view of entering the growing work among that nationality in our country.

' STUDENTS' HOME AND PROFESSORS' HOUSES

In the year 1874 the spacious and commodious edifice formerly known as the Tracy Female Institute, on Alexander street, not far from Alvah Strong Hall, was purchased for the exclusive use of the German Department. This department, however, has outgrown the accommodation furnished by the original building, and in the year 1890, through the generosity of Mr. JOHN D. ROCKEFELLER and

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other friends of the Seminary, a new and admirable edifice was erected at a cost of \$37,000. Besides furnishing all needed appurtenances of a Dormitory and Boarding Hall, it contains Chapel, Lecture Rooms, Reading Rooms, and Gymnasium. This building is owned and kept in repair by the German speaking Baptist churches.

In the year 1891 two dwelling houses were erected on the grounds of the Students' Home, facing Tracy street, for the use of two of the professors of the German faculty.

ENDOWMENT

When the German Department was organized there was no promise of an endowment in sight to secure its maintenance or continuance. The New York Baptist Union for Ministerial Education paid the salaries of the instructors from the limited funds then in its possession, and, in addition, it contributed largely for the aid of German students who needed such assistance. The first large sum of money toward an endowment fund for the use of the German Department was given in the year 1864 by Mr. James B. Hoyt, of Stamford, Conn., and amounted to \$20,000. In the year 1895, when, on account of yearly recurring deficits in the treasury of the Seminary, the demand for an additional endowment became imperative, an attempt was made to raise \$100,000 more for the use of the German Department. This effort, although spread over many years, was at last successful. The major portion of this amount was contributed by the German speaking churches. A few years ago, a legacy, in the amount of \$12,000, from the estate of Mrs. Ann Appelon was paid into the treasury of the Seminary, the interest of which is to be used for the sup-

ROCHESTER THEOLOGICAL SEMINARY

port of German students. All of these endowment funds are held in trust by the New York Baptist Union.

Since the year 1895 the entire support for the students of the German Department has been undertaken by the German speaking churches through the means of yearly contributions. From these collections also the salaries of the instructors in the Preparatory Department have been paid.

SOCIETIES

In connection with the German Department there are two literary societies, the GERMANIA and the PHILOMATHIA, each of which meets weekly for such general literary exercises as are calculated to prepare its members for their future work.

The Young Men's Christian Association meets at least once a month and on other occasions whenever an opportunity presents itself to listen to addresses on missionary activity. The purpose of the society is to awaken and to foster the missionary spirit among the students. To this end it provides, under the supervision of a committee, for systematic mission study in groups, which groups meet once a week. A contribution in money is made by each member of the society and this money is expended for missionary purposes. The society is connected with the International Committee of the Young Men's Christian Association.

ANNIVERSARY

The Anniversary exercises begin this year Sunday, May 4, 1919.

The Reverend Carl A. Daniel of Detroit, Mich., will preach the Anniversary sermon.

The addresses of the graduating class will take place on Wednesday evening, May 7.

Correspondence with reference to the work of the German department or applications for admission to it, should be addressed to Professor Albert J. Ramaker, D.D., 11 Tracy Street, Rochester, N. Y.

ROCHESTER THEOLOGICAL SEMINARY

COURSE OF STUDIES IN THE GERMAN
DEPARTMENT

THEOLOGICAL COURSE

JUNIOR CLASS

OLD TESTAMENT INTERPRETATION. a. General Introduction to the Old Testament. One hour a week, first term. Essays. b. History of Israel. Biblical Geography and Archaeology. The Religious Ideas and Institutions of Israel. Four hours a week, first and second terms. Professor Kaiser.

THE LIFE OF CHRIST. a. The Life and Teachings of Christ according to the Four Gospels. Essays. b. Lectures on the Origin of the Gospels. Four hours a week, first and second terms. Professor Kaiser.

HISTORY OF THE NEW TESTAMENT. a. The Greek Text: Transcriptions and the Materials used for them; the Chief Manuscripts, their family relations and their value; function of Textual Criticism; the Attempts for a Corrected Text; principles of Textual Criticism. b. The Formation of the Canon: its beginnings in Primitive Christianity and growth in the Old Catholic Period; the completed Canon. c. German and English Versions. Two hours a week, second term. Professor Ramaker.

ROCHESTER THEOLOGICAL SEMINARY

CLASSICAL GREEK. Review of Syntax with Exercises in Prose Composition. Translation of selections from Homer's Iliad. Two hours a week, first term. Professor Schneider.

READING OF THE GREEK NEW TESTAMENT. Lexical and Grammatical Characteristics of New Testament Greek. Translation from the Gospels and Acts. One hour a week, first and second terms. Professor Ramaker.

HISTORY OF PRIMITIVE CHRISTIANITY. Religious Condition of the Heathen World. The Jewish Environment. General Characteristics of Apostolic Christianity. The Missionary Activity of the Apostles. New Testament Literature. Church Organization. Baptism and the Lord's Supper. Christian Life and Worship. Religious Beliefs and Sources of Power. Two hours a week, second term. Professor Ramaker.

RELIGIOUS EDUCATION. Psychological Basis of Religious Education. The Pupil and Teacher. Sunday School Methods. Two hours a week, second term. Professor Meyer.

HISTORY OF RELIGION. Comparative Study of Ethnic Faiths, Ancient and Modern. Two hours a week, first term. Professor Meyer.

HOMILETICS. Sources and Substance of the Sermon. Reading of Sermons and Books on Preaching. One hour a week, first and second terms. Professor Meyer.

ROCHESTER THEOLOGICAL SEMINARY

SYSTEMATIC THEOLOGY. Introduction to Christian Theology. One hour a week, first and second terms. Professor Meyer.

GERMAN LITERATURE. Studies in Later and Modern German Literature. One hour a week, first and second terms. Professor von Berge.

AMERICAN LITERATURE. One hour a week, first and second terms. Professor Schneider.

MIDDLE CLASS

OLD TESTAMENT INTERPRETATION.—*The Poetical Books.*
a. Lectures on Characteristics of Hebrew Poetry. Analysis and Interpretation of the Psalms. Religious Teachings of the Psalms. b. Lectures on the Hebrew Wisdom Literature. Analysis and Interpretation of the Books of Job, Proverbs and Ecclesiastes. Three hours a week, first and second terms. Professor Kaiser. (Course given in 1918-19 to the Senior and Middle Classes combined.)

NEW TESTAMENT INTERPRETATION.—a. *The Acts of the Apostles.* Introduction to Acts. Reading and Interpretation of the book in English. b. *The Life of Paul.* Four hours a week, first term. c. *The Earlier Epistles of Paul.* Introduction, Analysis and Interpretation of these Epistles in English. d. *The Catholic Epistles.* Introduction to and Interpretation of these letters in English. Three hours a week, second term. e. *The Johannean Apocalypse.* Two hours a week, second term. Professor Ramaker. (Courses given in 1918-19 to the Middle and Senior Classes combined.)

ROCHESTER THEOLOGICAL SEMINARY

READING OF THE GREEK NEW TESTAMENT. Translation and Study of the Letter to the Hebrew and the Pastoral Epistles. One hour a week, first and second terms. Professor Ramaker. (Course given in 1918-19 to the Middle and Senior Classes combined.)

SYSTEMATIC THEOLOGY. The Doctrine of God and His Relation to the World. The Doctrine of Man and his Sin. Three hours a week, first and second terms. Professor Meyer. (Course given in 1918-19 to the Middle and Senior Classes combined.)

CHURCH HISTORY. The Religion of Jesus and the shaping forces at work in the second and third centuries that led to the formation of the Ancient Catholic Church. Union of State and Church and its Results. Doctrinal Controversies and the Theology of the Catholic Church. The Spread of Christianity in Europe. The Rise of the Papacy and General Characteristics of Mediæval Christianity. Monasticism, Scholasticism and Mysticism. Pre-Reformation Protests. Three hours a week, first and second terms. Professor Ramaker. (Course given in 1918-19 to the Middle and Senior Classes combined.)

HOMILETICS. Composition and Delivery of Sermons. Practice in the Preparation of Sermon-Plans. Study of Great Preachers. One hour a week, first and second terms. Professor Meyer.

PRINCIPLES OF PSYCHOLOGY. A survey of Psychology with special reference to the Theoretical Problems and the Practical Tasks of the Ministry. Two hours a week, first term. Professor von Berge.

ROCHESTER THEOLOGICAL SEMINARY

SOCIAL ETHICS. The Principles of Christian Ethics and their Expression in Personal and Social Life. Two hours a week, second term. Professor von Berge.

SENIOR CLASS

OLD TESTAMENT INTERPRETATION.—*The Prophetical Books.* Lectures on the Nature and Form of Prophecy in Israel. Analysis and Interpretation of the Books of Amos, Hosea, Micah, Isaiah, Jeremiah, Ezekiel, Haggai and Zechariah. Lectures on the Teachings of the Prophets. Lectures on the Jewish Apocalyptic Writings and Analysis of the Book of Daniel. Three hours a week, first and second terms. Professor Kaiser. (Course given in 1919-20 to the Middle and Senior Classes combined.)

NEW TESTAMENT INTERPRETATION.—a. *First and Second Corinthians.* Introduction and General Analysis of these Letters. Exegesis of Selected portions in English. Three hours a week, first term. b. *Romans.* Introduction and Analysis. Exegesis of Chapters I to XII in English. Lectures on the Theology of Paul as discovered in this Epistle. Three hours a week, second term. Professor Ramaker. (Course given in 1919-20 to the Middle and Senior Classes combined.)

CHURCH HISTORY. Condition and Forces leading to the Protestant Reformation. The Progress of the Reformation on the Continent of Europe and in Great Britain. The Roman Catholic Reaction. Lutheran Scholasticism. English Puritanism and

ROCHESTER THEOLOGICAL SEMINARY

German Pietism. The Rise of Modern Denominations and their spread by Immigration to America. The Roman Church since the Peace of Westphalia. Modern Religious Movements in the United States. Three hours a week, first and second terms. Professor Ramaker. (Course given in 1919-20 to the Senior and Middle Classes combined.)

HISTORY OF THE BAPTISTS. Democratic Movements before the Seventeenth Century with special reference to the Anabaptists and Mennonites. The Rise of Baptist Churches and their Spread in Europe and America. Baptist Missions. One hour a week, second term. Professor Ramaker. (Course given in 1919-20 to the Middle and Senior Classes combined.)

SYSTEMATIC THEOLOGY. Salvation through Christ. The Divine Life in Man and the Christian Hope. Three hours a week, first and second terms. Professor Meyer. (Course given in 1919-20 to the Middle and Senior Classes combined.)

READING OF THE GREEK NEW TESTAMENT. Translation and Study of the Epistles of the Imprisonment. One hour a week, first and second terms. Professor Ramaker. (Course given in 1919-20 to the Middle and Senior Classes combined.)

HOMILETICS. Conduct of Services. Private and public drill in the Preparation and Delivery of Sermons. One hour a week, first and second terms. Professor Meyer.

ROCHESTER THEOLOGICAL SEMINARY

PASTORAL THEOLOGY. Lectures on the Nature and Duties of the Christian Ministry, Church Organization, etc. Two hours a week, second term. Professor Kaiser.

PHILOSOPHY. Study of the chief Systems of Speculative Thought, Ancient and Modern, and their Relation to the Christian Religion. Three hours a week, first term. Professor Ramaker.

PREPARATORY COURSE

TERTIA CLASS

GERMAN LANGUAGE. Orthography. Grammar. Reading Lessons. Compositions. Five periods a week.

ELEMENTARY ENGLISH. Orthography. Grammar. Prose Reading. Public Speaking. Five periods a week.

LATIN. Elements of Grammar with Easy Exercises in Translation. Five periods a week.

ANCIENT HISTORY. Eastern Nations. Greece and Rome. Five periods a week, second term.

BIOLOGY. Two periods a week.

PHYSIOLOGY AND HYGIENE. Two periods a week.

VOCAL MUSIC. Elements of Music. Exercises in Sight Singing. One period a week.

ROCHESTER THEOLOGICAL SEMINARY

SECUNDA CLASS

GERMAN LANGUAGE. Grammar. Rhetoric. Reading Exercises. Lessons in Elocution with Declamations. Compositions. Five periods a week.

ENGLISH RHETORIC. Rhetorical Features of the Sentence. Paragraphing. Figures of Speech. Narrative, Descriptive, Expository and Argumentative Writing and Speaking. Written and Oral Composition. Five periods a week.

GREEK. Elementary : a. Greek Grammar and Composition. b. Xenophon's Anabasis, Bk. I.

MEDIEVAL HISTORY. From the Coming of Christ to the Reformation. Three periods a week.

LATIN. Exercises in Syntax. Translations from Caesar's Gallic War. Two periods a week.

PHYSICS. Five periods a week, first term.

BIBLE STUDY. Two periods a week.

PRIMA CLASS

GERMAN LANGUAGE. Rhetoric and Composition. History of German Literature. Studies in Elocution and Orations in class with Criticism. Three periods a week, first term. Five periods a week, second term.

LOGIC. The Elements and Methods of Logic. Two periods a week.

ROCHESTER THEOLOGICAL SEMINARY

ENGLISH LITERATURE. History of English Literature. Reading of Selections from English Authors. Essays. Three periods a week.

GREEK. Xenophon, Anabasis, II-IV. Greek Syntax, with Prose Composition. Five periods a week.

HISTORY. History of Modern Europe. Three periods a week. United States History and Government. Four periods a week, first term.

ASTRONOMY. Five periods a week, first term.

GEOLOGY. One period a week.

BIBLE STUDY. Two periods a week.

ECONOMICS. Four periods a week, second term.

STUDENTS

IN THE GERMAN DEPARTMENT

THEOLOGICAL COURSE

GRADUATES

†John Kirnbauer	<i>Milwaukee, Wis.</i>	(A. S. H.)*
‡Reinhold Robert Kubsch	<i>Pawtucket, R. I.</i>	38 ST. H.*
†August Gustav Schlesinger	<i>Milwaukee, Wis.</i>	(A. S. H.)
†William Leschowski Schoeffel	<i>Chicago, Ill.</i>	(A. S. H.)

†Taking studies in the English Department.

*The abbreviation St. H. stands for the Students' Home, the building used by the German Department of the Seminary for Dormitory, as well as for lecture rooms. The abbreviation A. S. H. stands for Alvah Strong Hall.

‡Taking studies in the University of Rochester.

SENIOR CLASS

Hermann J. Glaeske	<i>Bridgewater, Mich.</i>	72 ST. H.
Johann F. O. Kemnitz	<i>St. Louis, Mo.</i>	61 ST. H.
Albert Koch	<i>Gatesville, Texas</i>	62 ST. H.
Herbert Meyer	<i>La Salle, Col.</i>	60 ST. H.
Johann Schneider	<i>Hebron, N. D.</i>	37 ST. H.

ROCHESTER THEOLOGICAL SEMINARY

MIDDLE CLASS

Elmer Baumgärtner	<i>Erie, Pa.</i>	63 ST. H.
Friedrich Falkenberg	<i>Rochester, N. Y.</i>	19 ST. H.
Adam Ross	<i>Portland, Ore.</i>	40 ST. H.
Adolph Schock	<i>Ashley, N. D.</i>	65 ST. H.
John Gottfried Wolff	<i>Egg Harbor City, N. J.</i>	13 ST. H.

JUNIOR CLASS

Samuel C. Blumhagen	<i>Anamoose, N. D.</i>	29 ST. H.
Edgar W. Engelmann	<i>Manitowoc, Wis.</i>	70 ST. H.
Edward Fullemann	<i>Philadelphia, Pa.</i>	71 ST. H.
George Hensel	<i>Milwaukee, Wis.</i>	45 ST. H.
George Jurrens, Jr.	<i>Avon, S. D.</i>	14 ST. H.
Johann Keierleber	<i>Tyndall, S. D.</i>	58 ST. H.
John Kepl	<i>South Bethlehem, Pa.</i>	24 ST. H.
Adolph Johann Milner	<i>Benton Harbor, Mich.</i>	16 ST. H.
Rudolph Reschke	<i>Goodrich, N. D.</i>	30 ST. H.
Friedrich W. Roth	<i>New Britain, Conn.</i>	69 ST. H.
Wilhelm Tatter	<i>West Pullman, Ill.</i>	54 ST. H.

ROCHESTER THEOLOGICAL SEMINARY

PREPARATORY COURSE

PRIMA CLASS

Johann J. Abel	<i>Bismarck, N. D.</i>	57 ST. H.
Niels Christensen	<i>Portland, Ore.</i>	34 ST. H.
Paul G. Evseef	<i>Winnepeg, Man.</i>	56 ST. H.
Francis Louis Strobel	<i>Albany, N. Y.</i>	23 ST. H.
Gustav Wetter	<i>Benton Harbor, Mich.</i>	31 ST. H.

SECUNDA CLASS

†Herbert Hack	<i>Newark, N. J.</i>
†Joseph F. Orthner	<i>Portland, Ore.</i>
†Gustav Rutsch	<i>Gillette, Wis.</i>

TERTIA CLASS

Pantelemon Andrisan	<i>Detroit, Mich.</i>	50 ST. H.
Erich H. F. Arnold	<i>Burton, Texas</i>	27 ST. H.
Siebe Simon Feldmann	<i>Buffalo Center, Iowa</i>	28 ST. H.
Nikolas Surescu	<i>Detroit, Mich.</i>	48 ST. H.

†In U. S. Service

ROCHESTER THEOLOGICAL SEMINARY

SUMMARY

GRADUATES	4
SENIOR CLASS	5
MIDDLE CLASS	5
JUNIOR CLASS	11
PRIMA CLASS	5
SECUNDA CLASS	3
TERTIA CLASS	4
	37
STUDENTS IN U. S. SERVICE	3
TOTAL	34

ROCHESTER THEOLOGICAL SEMINARY

CALENDAR

1918-1919

- November 18, First Term Examinations Begin.
November 22, First Term Closes.
November 25, Second Term Opens.
November 28, Thanksgiving Recess.
December 21, Christmas Recess Begins.
1919:
January 2, Christmas Recess Ends.
January 30, Day of Prayer for Colleges.
February 10, Second Term Examinations Begin.
February 14, Second Term Closes.
February 17, Third Term Opens.
April 21, Senior Examinations Begin.
April 28, Third Term Examinations for Middle and Junior
Classes Begin.
May 2, Third Term Closes.
mon. Address to the Seminary Young Men's
Christian Association.
May 4, Anniversary Exercises Begin. Baccalaureate Ser-
May 6, Graduation Exercises.
May 7, Annual Meeting of the New York Baptist Union
for Ministerial Education.
May 7, Alumni Dinner.
May 7, Graduation Exercises, German Department.
May 7, Seminary Closes.
September 10, Seminary Opens.
September 12, Formal Opening, German Department.
September 15, Formal Opening.

CALENDAR-1919.

S	M	T	W	T	F	S	S	M	T	W	T	F	S
5	6	7	8	9	10	11	6	7	8	9	10	11	12
12	13	14	15	16	17	18	13	14	15	16	17	18	19
19	20	21	22	23	24	25	20	21	22	23	24	25	26
26	27	28	29	30	31	..	27	28	29	30	31	..	..

FEBRUARY.								AUGUST.							
S	M	T	W	T	F	S		S	M	T	W	T	F	S	
..	3	4	5	6	7	8	1	8	3	4	5	6	7	8	9
9	10	11	12	13	14	15	10	11	12	13	14	15	16	17	18
16	17	18	19	20	21	22	17	18	19	20	21	22	23	24	25
23	24	25	26	27	28	..	21	24	25	26	27	28	29	30	31

MARCH.							SEPTEMBER.						
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9	10	11	12	13	14	15	14	15	16	17	18	19	20
16	17	18	19	20	21	22	21	22	23	24	25	26	27
23	24	25	26	27	28	29	28	29	30	..	..	..	..
30	31	..	..	..	..	..	..	..	..	..	..	..	..

APRIL.							OCTOBER.						
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13	14	15	16	17	18	19	12	13	14	15	16	17	18
20	21	22	23	24	25	26	19	20	21	22	23	24	25
27	28	29	30	...	...	...	26	27	28	29	30	31	...

MAY.							NOVEMBER.						
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							30						

JUNE.							DECEMBER.						
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15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	..	..	..	..	..	29	30	31	..	..	..	..

CALENDAR-1920

S	M	T	W	T	F	S	S	M	T	W	T	F	S
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11	12	13	14	15	16	17	11	12	13	14	15	16	17
18	19	20	21	22	23	24	18	19	20	21	22	23	24
25	26	27	28	29	30	31	25	26	27	28	29	30	31

FEBRUARY.							AUGUST.						
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22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	...	...	...	...	...	29	30	31	...	...	...	...	...

MARCH.							SEPTEMBER.						
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14	15	16	17	18	19	20	12	13	14	15	16	17	18
21	22	23	24	25	26	27	19	20	21	22	23	24	25
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APRIL.							OCTOBER.						
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25	26	27	28	29	30		24	25	26	27	28	29	30
							31						

[illegible]

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20	21	22	23	24	25	26	19	20	21	22	23	24	25
27	28	29	30	..	..	..	26	27	28	29	30	31	..

The Rochester Theological Seminary Bulletin

Seventieth Year

Rochester, N. Y., June, 1919

No. 2

SIXTY-NINTH ANNUAL REPORT *of the*
NEW YORK BAPTIST UNION
for MINISTERIAL EDUCATION

With the

PROCEEDINGS *of the* ANNUAL MEETING

HELD AT ROCHESTER, MAY 7, 1919

ROCHESTER, N. Y.
E. R. ANDREWS PRINTING CO.

1919

The Rochester Theological Seminary Bulletin

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1919

Constitution

ARTICLE I.—This Society shall be called "THE NEW YORK BAPTIST UNION FOR MINISTERIAL EDUCATION."

ART. II.—The object shall be to furnish means of instruction to such young men of the Baptist denomination as shall give satisfactory evidence to the churches of which they are members, and to the Trustees of the Society, of their personal piety and their call to the gospel ministry.

ART. III.—The Union shall consist of members of Baptist churches, paying at least two dollars yearly; and of members of Baptist churches and congregations, made Life-members of the Union by the payment of twenty dollars at one time, or Honorary members of the Board by the payment of fifty dollars; and of delegates sent by Baptist churches regularly contributing to the Union, no church sending more than one such delegate.

ART. IV.—The officers of the Society shall be a President, Vice-presidents, and a Recording Secretary, to be chosen annually by ballot. There shall also be a Board for the transaction of business, consisting of thirty-three Trustees, thirteen constituting a quorum for the transaction of business, each of whom shall be elected by ballot for the term of three years. The Board shall be divided into three classes, one of which shall be chosen at each Annual Meeting. This Board shall forever be composed of members of Baptist churches in good standing.

ART. V.—The Board shall take charge of the pecuniary affairs of the Society, appoint the necessary agents, receive applications of candidates, judge of their qualifications, and make appropriations to such as are received as beneficiaries of the funds of the Society, fill all vacancies in their own body till the next meeting of the Union, and generally watch over the interests and transact the business of the Society. They shall keep a fair record of their proceedings, and make annually a full and detailed report of the same to the Society.

ART. VI.—The Board shall sustain a Theological School, with a suitable number of Professors, to be chosen by the Board of Trustees, and removed at their pleasure; but no Professor shall be appointed or removed except by a vote of a majority of the whole Board.

ART. VII.—At each annual meeting the Society shall make provisions determining the time and place of holding the next meeting. The Board of Trustees shall have power to call extra meetings of the Society. Three weeks' notice shall be given, in one or more Baptist newspapers published in this State, of the time and place of holding such meeting, and also of the objects for which it is called; and no other business shall be transacted thereat.

ART. VIII.—In case of local or important questions, including the election of Trustees, the decision shall be had by votes of churches; and in such case one annual or life-member or delegate shall speak for the churches respectively, the members and delegates of the church choosing such single member or delegate to speak for them; any three members of the Union may ask that a question be treated as thus local or important in character, and the preliminary vote, whether such be its character, shall be decided by the votes of churches.

By-laws of the Board of Trustees

SECTION 1.—The officers of the Board of Trustees shall consist of a President, Vice-president, Corresponding Secretary, Recording Secretary, and Treasurer, to be elected annually, by ballot, a majority of all the votes present being necessary for a choice.

SEC. 2.—All sessions of the Board shall be opened and closed by prayer.

SEC. 3.—The following shall be the Order of Business:

1. Reading the Minutes of the last meeting.
2. Report of the Executive Committee.
3. The Report of the Corresponding Secretary.
4. Report of the Treasurer.
5. Report of the President of the Seminary.
6. Report of other members of the Faculty.
7. Reports of Committees.
8. Unfinished Business.
9. New Business generally.

SEC. 4.—The President shall preside at all meetings of the Board, nominate committees, and discharge all other duties incident to the office.

SEC. 5.—The Vice-president shall, in the absence of the President, perform the duties of that office.

SEC. 6.—The Recording Secretary shall keep the Books and Minutes of the Board and of the Executive Committee, and record all proceedings thereof, except written Reports of Committees, which he shall duly file and endorse with the name of the Chairman of said Committee, and the subject matter thereof, and he shall prepare and sign all orders on the Treasury given by the Board or the Executive Committee.

SEC. 7.—The Treasurer shall be the only disbursing officer of the Board. He shall not pay out any money except by order of the Board or Executive Committee, and upon orders signed by the Recording Secretary, except money belonging to the Library Fund, which money he shall pay upon orders signed by the President of the Seminary and the Librarian. He shall make investments under the direction of the Finance Committee. He shall have the charge and custody of all securities and moneys belonging to the corporation. He shall keep accurate books of account, which shall at all times be open to inspection by any member of the Board. He shall present to the Board, at its annual meeting, a written report of the condition of the Society's finances, to the Board and Executive Committee whenever requested to do so. All satisfactions and assignments of mortgages shall be executed by him and countersigned by the Fiscal Agent. He is also authorized to execute satisfactions of judgments and directions to foreclose mortgages in the name of the corporation and to attach the corporate seal thereto whenever necessary.

In case of the death or resignation of the Treasurer, the Executive Committee may appoint a Treasurer to act until the next annual meeting of the Board of Trustees; and in case of the absence or illness of the Treasurer, the Executive Committee may designate some one to perform all the duties of the Treasurer during such absence or illness.

SEC. 8.—The Corresponding Secretary shall conduct the correspondence of the Union, and present at each meeting of the Board an account of such correspondence, with a general statement of the affairs of the Society, and such suggestions for the action of the Board as he may deem important. He shall from time to time recommend to the Board or Executive Committee young men from among the beneficiaries to enjoy the various scholarships held by the Union. He shall each year, as far as possible, send to each founder of a scholarship the name and address of the young man then receiving the benefit of such scholarship. He shall prepare the reports of the Board, carry out its directions, and have a general oversight of the beneficiary work of the Union, and the securing of funds from the churches for carrying it on. He shall, every three months, and as much oftener as requested, turn over to the Treasurer all moneys received by him, together with a full report showing the names of all contributors and the amount received from each.

SEC. 9.—At the first meeting in each year the Board shall appoint an Executive Committee, which shall consist of ten members of the Society residing in the city of Rochester and vicinity, together with the President, the Corresponding and Recording Secretaries, and Treasurer, the President Emeritus and the President of the Rochester Theological Seminary and the Dean of the Seminary.

SEC. 10.—The Executive Committee shall have power to transact such business between the meetings of the Board as cannot consistently with the interests of the Society be delayed. It shall meet for the transaction of business once a month, and as much oftener as may be necessary. Six members shall constitute a quorum. It shall present a full report of its doings at each meeting of the Board.

SEC. 11.—The Executive Committee shall, at its first meeting in each year, name from among its members the following standing Committees:

1. Committee on Instruction.
2. Committee on Finance.
3. Committee on Audit.
4. Committee on Rooms and Fixtures.
5. Committee on Beneficiaries.
6. Committee on Anniversary.
7. Committee on Library.

Each of said Committees shall consist of not less than three members.

SEC. 12.—It shall be the duty of the Committee on Instruction to visit from time to time the classrooms of the several professors; to advise with the President of the Seminary as to matters of teaching and discipline in the several departments; to consult with regard to all new appointments of instructors; and to make reports to the Board of Trustees annually, and to the Executive Committee as occasion may require, of the condition of instruction in the Institution, and of the changes which in their judgment may be requisite.

SEC. 13.—It shall be the duty of the Committee on Finance to advise with and direct the Treasurer in the investment of funds; to see that all investments are made in the corporate name; to make a regular, half-

yearly examination of the securities in the possession of the Treasurer, and to report to the Board of Trustees annually, and to the Executive Committee as occasion may require, with regard to matters affecting the present or prospective financial condition of the Seminary.

SEC. 14.—It shall be the duty of the Committee on Audit to make examination of the Treasurer's accounts and vouchers immediately before each annual meeting of the Board; to take such vouchers from the custody of the Treasurer and cancel them, and then file them with the papers of the Union; to examine all bills presented for payment; and to report annually to the Board, and to the Executive Committee as occasion may require.

SEC. 15.—It shall be the duty of the Committee on Rooms and Fixtures to supervise the buildings and grounds belonging to the Union; to keep those buildings and their furniture in repair; to provide necessary supplies; to employ a suitable person as Janitor, and in connection with the President of the Seminary to direct his labors; and to make to the Board of Trustees annually and to the Executive Committee as occasion may require, report of the matters committed to their charge.

SEC. 16.—It shall be the duty of the Committee on Beneficiaries to attend the annual examinations for admission to the Seminary conducted by the Faculty; to advise with the President of the Seminary, and with the Corresponding Secretary, with regard to all applicants for beneficiary aid, and with regard to the amounts to be severally appropriated to them and to report to the Board of Trustees annually, and to the Executive Committee as occasion may require, with regard to the matters committed to their charge.

SEC. 17.—It shall be the duty of the Committee on Anniversary to make all necessary arrangements for the annual meeting of the Union and of the Board of Trustees; and for the public exercises of the Seminary Anniversary; and to make report, as occasion may require, to the Executive Committee.

SEC. 18.—It shall be the duty of the Library Committee to supervise the Library and its management; to advise with the Faculty of the Seminary in relation to purchases, and to report annually to the Board, and to the Executive Committee as occasion may require. The President of the Seminary shall be the Chairman of this Committee.

SEC. 19.—The Board shall meet on the Tuesday before the annual meeting of the Society, at such place as the Board may direct. The President may call special meetings at any time upon the request of the Executive Committee.

SEC. 20.—The reports of all Committees appointed by this Board shall be in writing.

SEC. 21.—These By-laws may be amended at any meeting of the Board by a two-thirds vote of those present.

OFFICERS OF THE New York Baptist Union For Ministerial Education

President

HENRY KIRKE PORTER PITTSBURGH, PA.

.....

Vice-presidents

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JAMES T. DICKINSON	ROCHESTER
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AUGUSTUS H. STRONG	ROCHESTER
CHARLES M. THOMS	ROCHESTER
RAYMOND M. WEST	NEWARK, N. J.
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ALBERT E. WAFFLE	ALBION

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AUGUSTUS H. STRONG, PRESIDENT EMERITUS
CLARENCE A. BARBOUR, PRESIDENT OF THE SEMINARY
JOSEPH W. A. STEWART, DEAN OF THE SEMINARY AND CORRESPOND-
ING SECRETARY
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FACULTY
OF THE
Rochester Theological Seminary

AUGUSTUS HOPKINS STRONG

PRESIDENT EMERITUS
(17 Sibley Place)

CLARENCE AUGUSTUS BARBOUR

PRESIDENT AND WYCKOFF PROFESSOR OF HOMILETICS
(151 Saratoga Avenue)

JOHN PHILLIPS SILVERNAIL

ACTING PRATT PROFESSOR OF ELOCUTION AND SACRED ORATORY
(177 Pearl Street)

JOSEPH W. A. STEWART

DEAN AND PROFESSOR OF CHRISTIAN ETHICS AND PASTORAL THEOLOGY
(46 Prince Street)

CONRAD HENRY MOEHLMANN

FETINGILL PROFESSOR OF CHURCH HISTORY
(315 Rockingham Street)

GEORGE CROSS

DAVIES PROFESSOR OF SYSTEMATIC THEOLOGY
(628 Harvard Street)

HENRY BURKE ROBINS

PROFESSOR OF RELIGIOUS EDUCATION, THE HISTORY AND PHILOSOPHY
OF RELIGION AND MISSIONS
(1079 Harvard Street)

ERNEST WILLIAM PARSONS

TREVOR PROFESSOR OF NEW TESTAMENT INTERPRETATION
(296 Rockingham Street)

JUSTIN WROE NIXON

HUNTLEY PROFESSOR OF THE ENGLISH BIBLE AND CHRISTIAN SOCIOLOGY
(108 Colby Street)

JOHN RICHARD BROWN

HOYT PROFESOR OF THE HEBREW LANGUAGE AND LITERATURE
(177 Vassar Street)

GLENN BLACKMER EWELL

LIBRARIAN AND REGISTRAR
(10 Brighton Street)

Annual Meeting of the New York Baptist Union for Ministerial Education

Rochester, New York, May 7th, 1919.

The annual meeting of the New York Baptist Union for Ministerial Education was called to order according to appointment at the Lake Avenue Baptist Church, Rochester, at eleven o'clock. The Reverend Donald B. MacQueen, of Batavia, a Vice-president of the Union, was in the chair. After the singing of the hymn "In the Cross of Christ I Glory," prayer was offered by Mr. MacQueen. The Minutes of the previous annual meeting were read and approved. The Treasurer of the Board of Trustees, Kendall B. Castle, read his annual report, which upon vote was received and ordered printed.

The Nominating Committee had prepared a report, which was read by the Secretary. The Reverend Randall A. Kenyon, of Hilton, and the Reverend Clarence E. Brown, of Rochester, were appointed tellers. After the completion of the balloting, they reported the following officers and trustees to be unanimously elected.

President: Henry Kirke Porter, Pittsburg, Pa.

Vice-presidents: Rush Rhees, Rochester; Henry M. Sanders, New York City; Orrin P. Gifford, Brookline, Mass.; Frank M. Goodchild, New York City; Cortland Myers, Boston, Mass.; Henry O. Hiscox, Albany; Cornelius S. Savage, New York City; Carl D. Case, Oak Park, Ill.; Charles A. Eaton, New York City; Curtis Lee Laws, Brooklyn; Arthur T. Fowler, Orange, N. J.; James M. Hutchinson, Rochester; John L. Cann, Palmyra; Donald B. MacQueen, Batavia; Albert B. Sears, Syracuse; H. Wyse Jones, Buffalo; Harold Pattison, New York City; David Bovington, Cleveland, O.; Frederick T. Galpin, Pittsburg, Pa.

Recording Secretary: Glenn B. Ewell, Rochester.

Board of Trustees: Members for three years from May, 1919, Walter S. Hubbell, Rochester; James M. Bruce, New York City; William C. P. Rhoades, Brooklyn; Thomas D. Anderson, Brookline, Mass.; Junius R. Judson, Rochester; William B. Hale, Rochester; Kendall B. Castle, Rochester; Albert E. Waffle, Al-

bion ; William H. Burger, Brooklyn ; George W. Robeson, Rochester ; Herbert S. Johnson, Boston, Mass.

The Corresponding Secretary, the Reverend J. W. A. Stewart, D.D., then read his annual report, in which he described in an interesting and instructive manner the varied activities of the Trustees, the Faculty and the student body during the past year.

After the reading of this report, the chairman introduced President Arthur T. Belknap, of Grand Island College, Nebraska, who made an address on the subject of "A Spiritual Ministry." President Belknap was listened to with much interest by an unusually large audience.

The chairman appointed the following to serve as the Nominating Committee for next year : Messrs. William B. Hale, Kendall B. Castle and Rev. E. A. Hanley, D.D., after which the meeting was adjourned.

Mention must be made of the kindness of Mr. George Fisher, the organist of the Lake Avenue Church, who gave great pleasure to the audience by playing two selections that illustrated the range and powers of the organ, planned by him and installed under his supervision.

GLENN B. EWELL,
Recording Secretary.

Report of the Board of Trustees to the New York Baptist Union for Ministerial Education

(Including the Report of the Dean to the Trustees.)

DEAR BRETHREN :—For twenty-one years the report of the Board of Trustees was prepared and presented by the Reverend Josiah R. Henderson, D.D., who for that long period was the faithful and efficient corresponding secretary of the Board, and in recent years its recording secretary also. Dr. Henderson departed this life April 21, 1918. By action of the Trustees the Reverend Glenn B. Ewell, Librarian and Registrar, was made recording secretary, and the office of corresponding secretary was assigned to me.

We are thankful to be able to report that during the year no death has occurred among the officers of the Union or in the Board of Trustees. A very great loss befell the Seminary by the death of Professor Walter Rauschenbusch, which occurred July 25, 1918. When we met a year ago Professor Rauschenbusch's health was in a very precarious condition, but hope was entertained that he might recover sufficiently to resume his work some time during the year. That hope was doomed to disappointment and soon we were called upon to mourn the loss of this eminent teacher and worker in the Kingdom of God. The funeral service of Professor Rauschenbusch was held on July 27th, and a memorial service was held in the Parlor of Alvah Strong Hall on the evening of November 18th. On both of these occasions tributes were paid to his character and his work by members of the Faculty all of whom participated in the services. These tributes were indeed unusual, for they were the outpourings of convictions and feelings regarding this remarkable man on the part of those who were his coworkers and who knew him so well. A complete report alike of the funeral service and of the memorial service was printed in the November number of the RECORD. This was entitled, "Rauschenbusch Number." It was edited by Professor Conrad H. Moehlmann, and it contained, in addition to the reports already referred to, an account of the major works of Professor Rauschenbusch, a

number of tributes from the press and from friends, alumni, and students, and still other material, the entire number constituting a tribute such as it is given to very few to receive.

FACULTY

Professor Nixon sailed for France a year ago. He spent six months there in war work for the Young Men's Christian Association and rendered a service of great value. He returned and resumed his work in the Seminary at the beginning of the second term of the year. In his absence, Professor Parsons gave his course in History and Prophecy, part 2.

During the year the work in Church History was divided between Professors Cross and Moehlmann, both of whom had already had experience in teaching this subject. At a special meeting of the Board of Trustees on December 17th, the Reverend John Richard Brown, Ph. D., was elected to the Chair of the Hebrew Language and Literature. Dr. Brown pursued his academic studies in Columbia University and the University of Edinburgh, and he was graduated from this Seminary in the class of 1895. He has had pastorates since his graduation in Kansas City, Mo., Providence, R. I., and Bridgeport, Conn. He comes to his work in the Seminary not only with ripeness of scholarship, but also with the valuable experience of an able preacher and successful pastor. On Dr. Brown's election to this professorship, Professor Nixon was transferred to the Chair of the English Bible and Christian Sociology, and at the same time Professor Moehlmann was made Professor of Church History, and Professor Parsons was made Professor of New Testament Interpretation. I would call attention to the fact that Mr. Ewell, the Librarian and Registrar of the Seminary, gives two courses to the Seniors, one on Business Ethics and another on the Minister's Library.

During the year now ended, President Barbour has divided his time each week between the Seminary and the War Work Council of the Young Men's Christian Association whose office is in New York City. In view of the work which President Barbour was thus called upon to do, Professor Arthur S. Hoyt of Auburn Theological Seminary was secured to give instruction in Homiletics the first two terms of the year.

By vote of the Executive Committee, Professor Cross is

granted leave of absence for the year 1919-20. Dr. Cross plans to spend a large part of the year in a visit to the Orient and in a survey of the mission fields of India, China, and Japan.

STUDENTS

During the year we have enrolled fifty-four students in the English department. The names of four others who have been absent in military service and in Y. M. C. A. war work, appear in the Catalogue. Of the fifty-four, one is a Fellow, two are Graduate Scholars, and one is a Graduate Student. Twenty-three are members of the Senior class, nine are Middlers, fourteen are Juniors, and four are Special students. Luike Johann Hemmes was reported last year as a Fellow and he has continued as a holder of his Fellowship during this year, still doing his work in the Divinity School of the University of Chicago. Charles Lucas Bromley, a graduate of Bucknell University in the class of 1908 and of the Seminary in the class of 1911, who has been a missionary since his graduation in Shanghai, China, and who is now home on furlough, has had a graduate scholarship for the year. David Crockett Graham, a graduate of Whitman College in the class of 1908 and a graduate of this Seminary in the class of 1911, who has been a missionary in Suifu, Szechuen, China, since his graduation, and who is now home on furlough, has had a graduate scholarship for this year. Both of these Scholars have been doing their work in the University of Chicago. The Seminary undoubtedly renders a very valuable service in helping to open the way for graduate work in the case of missionaries from the foreign field who are home on furlough. On account of the signing of the armistice a good many students who had been serving as army chaplains or in Y. M. C. A. war work were at once free to resume their studies. The Faculty decided that they would receive these men whenever they came to us and would make a favorable adjustment of their work. Accordingly, three of our students returned in November and December to rejoin the Middle class and three others were admitted to the Junior class in December and January.

In the summer of 1917, a special grant of a scholarship of \$150 was made to Mr. Ts-chien Wu to enable him to attend the summer session of Columbia University. Mr. Wu is a Bache-

lor of Arts of Shanghai Baptist College. In the summer of 1918 the half of a graduate scholarship (\$150) was granted him that he might attend the summer session of the University of Chicago. He was allowed to continue his studies in Chicago in the autumn of 1918. He is a member of the graduating class of this year. For the ensuing summer, the remaining half of a graduate scholarship (\$150) will be assigned to him that he may again attend the summer session of the University of Chicago. At the close of this session Mr. Wu expects to secure the Master's degree. This that we have done will enable him to return to China not only with the diploma of the Seminary, but also with the degree of Master of Arts from the University of Chicago. This will undoubtedly be a great advantage to him as he takes up the work of the Christian ministry in his own country. Mr. Wu has received a call to the pastorate of the Baptist Church in Shanghai.

I am happy to say that on the whole the health of the professors and students throughout the year has been excellent. We were not compelled to suspend our work in the autumn on account of the influenza. Seven of our Seminary body had the influenza, but none of the cases became very serious.

SPECIAL LECTURES

During the year we have had the following Special Lectures:

December 2d, "The Holy Land Where the Turkish Flag Floats No More," an illustrated lecture by President Clarence A. Barbour.

January 13th, "Is a People's Theology Possible and Desirable?" by Professor George A. Coe, Ph. D., of Union Theological Seminary.

January 27th, "Robert Browning's Assurance of God," by Dr. John H. Mason, of Beverly, Massachusetts.

February 3d, "The Far East of To-day," by Dr. Frank K. Sanders of New York City.

February 24, "Major Movements of Our Time as Seen in France," by Professor Harry Emerson Fosdick, D.D., of New York City.

March 6th, "Eighteenth and Nineteenth Century Ways of Thinking," by Dean James E. Creighton, Ph. D., of Cornell University.

March 31st, "Our Duty in the Present Crisis," by the Reverend S. Parkes Cadman, D.D., of Brooklyn.

In addition to these a course of four lectures was given to the student body by the Reverend Rolvix Harlan, Ph. D., on "The Rural Church and the Rural Community." Two lectures were given to the student body by the Reverend A. Ray Petty, of New York City, on "Social Problems of Greater New York."

Beside these lectures, the following gave brief addresses in the noon meeting: Dr. John H. Strong, Baltimore; President Emeritus Augustus H. Strong; the Reverend Silas P. Perry, New York City; Mr. Manfred P. Welcher, Hartford, Connecticut; Dr. Samuel W. Zwemer; President Edwin N. Poteat, Furman University; Mrs. Charles L. Bromley, Shanghai, China; Dr. Carter Helm Jones, Philadelphia.

During the year now ended an unusual amount of preaching has been done by the professors and students. Twenty-five of our students have served as student pastors, and the other members of the student body with very few exceptions have gone out frequently as pulpit supplies.

During the year President Barbour has represented the Seminary on the following occasions:

The anniversaries of the Northern Baptist Convention at Atlantic City, May 13-21, 1918.

The Conference of Theological Seminary Faculties at Harvard University, August 14-16, 1918.

The centenary of the Auburn Theological Seminary, October 8-9, 1918.

The Theological Faculties' Union, Colgate University, December 30-31, 1918.

The centenary of the General Theological Seminary, New York City, April 30-May 1, 1919.

Dr. Barbour has served during the year as a member of the following boards and committees:

The War Commission of the Northern Baptist Convention.

The Board of Education of the Northern Baptist Convention.

The Executive Committee of the Northern Baptist Convention.

The Executive Committee of the General War-Time Commission of the Federal Council of Churches.

The chairman of the Committee on Camp Neighborhoods of the General War-Time Commission.

The War Work Council of the Young Men's Christian Association.

The Executive Committee of the Religious Work Bureau of the Young Men's Christian Association.

During the year in the interest of the Seminary, the President visited several of our Baptist colleges, including Denison, Franklin, William Jewell, and Ottawa.

I take the liberty of inserting at this point in the report the following letter:

On Train, May 2, 1919.

Dean J. W. A. Stewart, D. D.,
Rochester Theological Seminary,
Rochester, N. Y.

Dear Dr. Stewart:

Will you please express to the Trustees of Rochester Theological Seminary the deep appreciation of the Religious Work Bureau of the War Work Council of the Young Men's Christian Association for their most generous action in releasing President Barbour for half of the present Seminary year, continuing his salary so that it might not be any burden upon the War Work Council.

This action following the action of the Trustees during the previous year, when President Barbour was released for the entire year to serve the War Work Council, is so unusual in its generosity that we wish to convey to you our most sincere gratitude. No Theological Seminary in the country, with the exception of Princeton Theological Seminary, has done as much in the release of its President for Association War Work for so long a time.

President Barbour has not only served as a member of the Co-operating Committee of the Churches, but also on the Religious Work Bureau Committee of the War Work Council. He has been Chairman of the Committee for Selecting and Placing Religious Work Directors in this country and has recruited more than seventy-five of the most distinguished ministers of our land for work in the special Speaking and Religious Work Executive mission overseas, this last being done at the special request of both Dr. Mott and President King who is Director of Religious Work among our troops in France and Germany.

As Director of the Religious Work Bureau it has been to me an inexpressible privilege to have fellowship with Dr. Barbour during the entire period of War Service. He has been invaluable in counsel and most efficient and devoted in service. His fine Christian spirit has been a constant inspiration to my colleagues and myself.

Yours very sincerely,

R. P. WILDER.

Beside visiting the Baptist Associations referred to elsewhere, the following conferences have been attended by members of

the Faculty: Dean Stewart attended the semi-centennial of Crozer Theological Seminary and the centenary of the Auburn Theological Seminary. Professor Cross addressed a ministers' conference at Bliss, N. Y., attended the centennial of Auburn Theological Seminary, the meeting of the Baptist Theological Faculties Union at Hamilton, N. Y., and also attended a conference of ministers and professors at Yonkers, N. Y. Professor Moehlmann addressed the Detroit Seminary Alumni Association, attended the conference of ministers and professors at Yonkers, a similar conference at Evanston, Ill., and was a delegate from the Seminary to the General Theological Conference at Harvard College in August last. Professor Robins attended the meeting of the Religious Education Association in Detroit.

BENEFICIARY AID

I have already indicated that one of our fellowships and three of our graduate scholarships have been used during the year. Of the under-graduates, forty-seven in the Seminary applied for aid, and one student for the ministry in the University of Rochester applied for a tuition scholarship. These requests were all granted by the Executive Committee upon recommendation of the Committee on Beneficiaries. The payments not counting the tuition scholarship amounted to the total sum of \$8,925.57. During the year I have made one hundred fifteen loans to students from the President's Loan Fund. These loans are made solely to anticipate payments on scholarships and they have all been returned.

As in the year 1917-18, so in the year now ending, it was found unnecessary to open the south wing of Alvah Strong Hall, the other two divisions of the hall being sufficient to accommodate the students.

RELATION TO THE CHURCHES

One of the leading aims of Dr. Henderson was to keep the Seminary in touch with the churches. This aim has been kept before us throughout the year. In the division of the territory of New York State between the Colgate and the Rochester Seminaries, twenty associations constitute the share of Rochester. The Seminary was represented by members of the Faculty at

the annual meetings of fifteen of these Associations during the year now closed. An unsuccessful attempt was made to be represented at the other five associational gatherings. It is hoped that during the year before us a member of the Faculty will speak at every one of the associational gatherings within the Rochester territory. During the year I have met Dean John F. Vichert of Colgate Theological Seminary several times for conference regarding our work, and he and I together have sent two different letters to every Baptist church in New York State calling their attention to the importance of the work of ministerial education, urging them to watch for young men who ought to study for the ministry and reminding them of the apportionments assigned by the State Convention for the work of ministerial education. For the year now ended just half the churches, namely 206 churches, in the Rochester territory have contributed for ministerial education. Of these, 134 have paid their apportionments in full or have exceeded their apportionments. Whilst the number of churches contributing this year has been considerably less than the number reported by Dr. Henderson a year ago, nevertheless there has been an increase in the contributions from the churches and individuals over the previous year of \$943.78. This financial result for the year is of course very gratifying. I should be glad, however, to be able to report that a larger number of churches had responded to the appeal for ministerial education.

During the year I have added several names to the list of Sustaining Members. In conference with Dean Vichert we decided to drop the sending of Easter programs to Sunday schools with a view to securing collections from these schools. We found that the cost of programs and of postage amounted to all that we received in the way of collections.

GERMAN DEPARTMENT

(Report furnished by Professor Ramaker)

The attendance at our German Department during the past year has not been up to the average for the past ten years, which was almost wholly due to war conditions. Our enrollment was 37 students. One entire class, which had entered September, 1919, went into the army and was sent overseas. None of these men has yet returned, but we are hoping to see them again when

the Seminary reopens in the fall. The outlook for a new class is very hopeful; up to this time ten men have already made applications for admission.

Our graduating class numbers five, three of whom will enter the work of the ministry, while the other two will continue their studies in the English department of the Seminary.

A goodly number of our undergraduates will be employed for the summer vacation on mission fields scattered all over our country, and some will go to the Canadian Northwest.

During the past year we made a beginning very materially to increase the use of the English language in our Seminary courses with the result that now practically all of our courses in the study of the Bible are given in English. With this latest addition more than one-half of all of our teaching during the six years of our curriculum is in the English language. While this arrangement has been a considerable handicap for those of our men who have had little training in English before they came to us—and this may continue to be the case in the future—we are very much gratified to know from the experience of the present year that our students have taken to it so kindly. Our aim must continue to be, to so train the men entrusted to our department that they shall be able to lead the German speaking churches and missionary interests in our country in the best and most successful methods we can discover.

In the month of January we were unexpectedly called to mourn the loss of Professor Jacob I. Gubelmann, who had been a teacher in our department from 1884 to 1915. For the past three and one half years, while not giving regular instruction, he still kept up his great interest in our work by leading our chapel services once every week. His presence is greatly missed. By reason of his loving and kindly personality, his exact and painstaking scholarship, his warm and abiding veneration for Christ and his great gifts as a preacher, he has made a very deep impression upon the many classes of students who were privileged to study under him. We are grateful that God has permitted us to have him here for so many years. He died at the ripe age of eighty-three years.

CONCLUSION

In closing this report, I would make reference to the very

valuable service rendered the cause of Ministerial Education in our state by Mr. Levi S. Chapman, of the City Bank, Syracuse, who serves voluntarily as treasurer of the funds which come from the churches for this cause. Mr. Chapman makes a full report of the receipts each quarter to the two Seminaries.

Nor can this report be ended without a reference to Mr. Cyrus F. Paine, President of the Board of Trustees and Chairman of the Executive Committee, who, for another year, at his ripe age, has faithfully fulfilled the duties of these offices.

Respectfully submitted,
J. W. A. STEWART,
Corresponding Secretary.

TREASURER'S REPORT

NEW YORK BAPTIST UNION
FOR MINISTERIAL EDUCATION

ROCHESTER THEOLOGICAL SEMINARY

MAY 1, 1919

KENDALL B. CASTLE
TREASURER

SECURITY TRUST COMPANY
FISCAL AGENT

General Statement

PRODUCTIVE ASSETS.

Mortgage Loans	\$432,875.00	
Bonds and Stock	1,380,750.00	
Real Estate, etc.	29,722.20	
Cash in Merchants Bank	1,335.80	
Cash in Rochester Trust & Safe Deposit Co.	10,595.12	
		<u>\$1,855,278.12</u>

NON-PRODUCTIVE ASSETS.

Alvah Strong Hall	\$239,860.32	
Rockefeller Hall	\$37,884.00	
Library and Reading Room ...	28,020.51	
	65,904.51	
President's House	28,803.51	
		334,568.34
Library	111,553.79	
Biblical Museum	1,306.33	
		<u>112,860.12</u>
		<u>\$2,302,706.58</u>

Memorandum:

Productive Funds, May 1, 1918 \$1,840,015.33

Increase:

From Henry C. Ross, Treasurer for German Endowment Fund	\$537.70
Samuel D. Pitts Estate, for General En- dowment Fund	6,457.76
A. Judson Rappleye Estate for General Endowment Fund	2,804.87
Rev. W. T. S. Spriggs, Repayment on account of aid in Seminary, credited to General Endowment	100.00
Received on exchange of Liberty Loan Bonds	16.91
Adjustment of N. Y. & Putnam R. R. Co. bonds, bought at 73 to par value on books by credit to Premium Account	1,350.00
Transferred from Current Funds to Premium Account	6,000.00

17,267.24

Less loss shown on sale of real estate in
West Superior, Wis.

2,004.45

15,262.79

\$1,855,278.12

General Statement

Professorship Fund	\$299,520.43	
Scholarship Fund	387,145.15	
General Library and Reading Room Fund ..	127,000.00	
Lectureship Fund	25,000.00	
German Endowment Fund	100,000.00	
Emergency Fund	10,000.00	
President's Loan Fund	1,981.41	
General Endowment Fund	845,215.33	
Anna H. Saxton Fund	10,000.00	
Ann Appleton Fund (For German Department)	13,335.80	
Premium Account	36,080.00	
		\$1,855,278.12
Buildings	334,568.34	
Library	111,553.79	
Biblical Museum	1,306.33	
		447,428.46
		<u>\$2,302,706.58</u>

The above statement is correctly prepared from the books of the New York Baptist Union for Ministerial Education, and the securities stated hereon are in the custody of the Treasurer and the Fiscal Agent and have been verified by us.

Central Bldg., Rochester, N. Y., May 1, 1919.

(Signed) W. SALVIN TAYLOR & CO.
Public Accountants.

Current Expenses

RECEIPTS

Balance on hand May 1, 1918		\$7,846.79
Income from Investments:		
From Professorship and General Funds ..	\$57,474.21	
From Scholarship Funds	14,213.25	
		71,687.46
From Churches and Individuals		4,197.65
From Rentals of Real Estate		1,778.22
From Miscellaneous		100.50

\$85,610.62

Current Expenses

DISBURSEMENTS

Salaries:

For English Department	\$43,260.00	
For German Department	6,966.67	
		\$50,226.67
Paid to Students		8,925.57
Repairs, Taxes, etc., Rented and Other Properties		2,534.66
Repairs and Supplies, Seminary Buildings		3,666.96
Repairs and Supplies, President's House		693.96
Light and Fuel		2,994.91
Stationery and Printing		1,830.37
Advertising		528.85
Insurance		1,664.50
Taxes and Water Rates		166.03
Commencement and Entertainment Expenses		629.66
Corresponding Secretary's Expenses		28.28
Traveling Expenses		600.22
Office Rent		271.80
Fiscal Agent		200.00
Miscellaneous and Emergency Expenses		1,381.13
Transferred to Premium Account		6,000.00
Balance on hand May 1, 1919		3,267.05
		\$85,610.62

The above statement of receipts and disbursements is correctly prepared from the books of the New York Baptist Union for Ministerial Education, and we find vouchers on hand for disbursements as stated.
Central Building, Rochester, N. Y., May 1, 1919.

(Signed) W. SALVIN TAYLOR & CO.
Public Accountants.

Library and Reading Room Account

RECEIPTS

Balance on hand May 1, 1918	\$81.28	
Income from \$127,000 Fund	4,445.00	
Appropriation from general funds	1,000.00	
		\$5,526.28

DISBURSEMENTS

Paid for Books, Periodicals, etc.	\$2,287.91	
Paid for Salaries and Extra Services	1,950.65	
Paid for Miscellaneous Expenses	1,062.39	
Balance on hand May 1, 1919	225.33	
		\$5,526.28

Lectureship Account

RECEIPTS

Balance on hand May 1, 1918	\$573.17	
Income from \$25,000 Fund	875.00	
		\$1,448.17

DISBURSEMENTS

For Lectures and Expenses	\$993.10	
Balance on hand May 1, 1919	455.07	
		\$1,448.17

The above statement of receipts and disbursements is correctly prepared from the books of the New York Baptist Union for Ministerial Education, and we find vouchers on hand for disbursements as stated.

Central Bldg., Rochester, N. Y., May 1, 1919.

(Signed) W. SALVIN TAYLOR & CO.
Public Accountants.

Description of Securities

Real Estate Mortgages		\$432,875.00
Bonds, City of Toronto 4½'s	\$50,000.00	
City of New York 3½'s	351,500.00	
City of Rochester 3½'s	60,000.00	
City of Westmount 4½'s	20,000.00	
Province of Alberta, Canada 4½'s ..	25,000.00	
Anglo-French 5's	25,000.00	
Dominion of Canada 5's	10,000.00	
United Kingdom of Great Britain and Ireland 5½'s	25,000.00	
United Kingdom of Great Britain and Ireland 5½'s	25,000.00	
United States 3rd Liberty Loan	6,050.00	
United States 4th Liberty Loan	6,050.00	
		603,600.00
N. Y. C. & H. R. R. Co. 3½'s	60,000.00	
Michigan Central R. Co. 3½'s	20,000.00	
Michigan Central R. Co. 4's	10,000.00	
Lake Shore and M. S. R. Co. 3½'s ..	65,000.00	
Morris & Essex R. Co. 3½'s	30,000.00	
United N. J. R. & Canal Co. 3½'s ..	50,000.00	
Illinois Central R. Co. 3½'s	40,000.00	
Chi., Bur., & Q. R. Co. 3½'s	30,000.00	
C. M. & St. P. R. Co. 3½'s	60,000.00	
Chi. & N. W. R. Co. 3½'s	50,000.00	
Chicago & Alton R. Co. 3's	20,000.00	
Buffalo, Rochester & Pittsburg 4½'s	20,000.00	
Canadian Northern Equipment 4½'s	10,000.00	
Grand Trunk R. R. Equipment 4½'s	25,000.00	
Interborough Rapid Transit 5's	50,000.00	
Rochester Rwy. Co. 5's	10,000.00	
New Amsterdam Gas Co. 5's	110,000.00	
Indiana Lighting Co. 4's (44,000 at 60)	26,400.00	
Municipal Gas & Electric Co. 4½'s ..	20,000.00	
Cleveland Short Line R. R. Co. 4½'s	25,000.00	
Cin., Wabash & Mich. 4's	15,000.00	
Am. Tel. & Tel. Co. 5's	25,000.00	
New York & Putnam R. R. Co. 4's	5,000.00	
		776,400.00
Stock, Saugerties Manufacturing Co.		750.00
Real Estate, Rochester	16,000.00	
Real Estate, Minnesota	12,007.20	
Contract for sale West Superior real estate	1,715.00	
		29,722.20
		\$1,843,347.20
Cash in Rochester Trust & Safe Deposit Co.	10,595.12	
Cash in Merchants' Bank	1,335.80	
		11,930.92
Productive Assets		\$1,855,278.12

Respectfully Submitted,
KENDALL B. CASTLE, Treasurer.

Report of the President

To the Board of Trustees of the Rochester Theological Seminary:

DEAR BRETHREN:—I have the honor to present to you my fourth annual report.

The year which is just drawing to a close has been entirely unique in the history of the Seminary, as it has been in the history of the world. A year ago we were in the very midst of the crash of war, and there were few of us, if any, who did not fear, and indeed, believe, that the war would continue for years to come. Our meeting of a year ago was held just about at the darkest period of the war. The enemy was driving forward with seemingly resistless, as it surely was relentless, power. It was but six weeks after the beginning of the last and greatest offensive, and the Allied nations, despite their confidence in the justice of their cause, could not but face the future with apprehension. The world did not know that the Central Powers had begun to realize that unless speedy victory was won their defeat was inevitable and not far distant. It was not until July that there came the turning of the tide, but when it came the disintegration of the malign power which had hung over the world like a black cloud for many years was unexpectedly rapid, and the end came before many months had gone. In the providence of God, we believe that in the near future there will be completed and signed peace terms which will contain just measure of penalty and provisions for such reparation as can be made, together with the accomplishment of such a League of Nations as shall safeguard the peace and security of the world, while conserving the just rights and privileges of every nation signatory to the League. We are meeting to-day in one of the most significant weeks of all history.

Many facts regarding the life and work of the Seminary during the year will be touched upon and expounded in the report of the Dean and Corresponding Secretary, the offices now being combined in the person of Dr. Stewart. Perhaps there is no better time than this to express the very real and very cordial sense of appreciation on my part of the sterling and valuable

work which he has done during the year. His loyalty and wisdom have been a constant source of strength and comfort during all the months since we last met.

You are aware that by your permission and with your cordial approval I was absent during the Seminary year of 1917-18, returning only from time to time for faculty meetings and occasional gatherings with the students. The exigencies of the war time situation were such that, although I had confidently expected to be in my place during the whole of the Seminary year just closing, it was evident to the Executive Committee and to myself that the earnest and urgent plea of the War Work Council of the Young Men's Christian Association that I should continue to give at least a part of my time to war work should meet with an affirmative reply. We were convinced, however, that this must not be unless I could be relieved of a part of my teaching responsibility. Fortunately, we were able to secure the services of Professor Arthur S. Hoyt, D.D., professor of Homiletics in the Auburn Theological Seminary, who, in addition to the burdens already resting upon him, consented regularly to make the journey to Rochester and to teach the Middle and Junior classes, a day each week, bringing to them the ripe fruit of his long experience and his rich knowledge of the contents of homiletical instruction. His own gracious courtesy and self-sacrifice were rendered possible by the acquiescence of President Stewart of Auburn and the Board of Governors of the Seminary. Dr. Hoyt was with us during the first and second terms of the year, and needless to say, he commended himself to our entire Seminary body. We have reason to believe that the experience was not an unwelcome one to himself. I myself carried the instruction of the Senior class in "Modern Discipleship" and "Evangelism."

During the year 1917-1918 I was for nearly four months in the religious work of a single camp,—Camp Wadsworth, Spartanburg, S. C., with the Twenty-seventh Division, composed of the National Guard of the State of New York. That division has now returned from overseas with an enviable record of heroic achievement. Working largely in co-operation with the gallant troops of the British Empire, they had a large part in the breaking of the Hindenburg Line, a defense which the foe had believed impregnable. I look back upon those months at

Wadsworth as among the months of greatest privilege in my life. I learned to hold very many of those men, both among officers and privates, in deep affection. I watched them as under the influence of rigid and exacting discipline they steadily gained, until it seemed to my eye, not being the eye of a military expert, that nothing more could be desired in efficiency. Many of those men with whom I companied in those ever memorable days have given to the nation and to the world the last full measure of devotion, and their lives have been laid upon the altar of their patriotism and their country's need.

After the months at Camp Wadsworth I was called to general office and field relationship to the personnel of the Religious Work secretaryship in all the camps of America, together with a very direct relationship to the plans and methods of religious work in them all. For the balance of the year I was in journeyings oft and far. I personally visited more than half of the great camps and cantonments, together with many of the smaller ones, which themselves would have been almost unthinkable great in times of peace. The Department of Religious Work directors in the six military departments regularly reported to my office in New York, being themselves continually in receipt of reports from all of the Camp Religious Work directors. Frequent conferences helped to unify the work. As a part of the results of the religious work of the Association in the home camps, it may be said that more than 300,000 of our boys personally signed the War Roll, which was an open announcement of allegiance to Jesus Christ as Saviour and Lord, and of enlistment in His service. Doubtless some of these fell by the wayside, but we have ample testimony that many of them remained true and steadfast in the Christian life.

I had hoped for release from these responsibilities with the coming of the summer of 1918, but as I have already said, it seemed wise, perhaps in a measure even necessary, to continue in part-time service. Since September first, 1918, until now, I have made the journey from Rochester to New York and return each week, save one. I have regularly been in the Seminary during the early days of the week and just as regularly in the office in New York during the latter days of the week. In addition to a continuance of the advisory and supervisory work in the camps in this country, at the earnest request of Dr. Mott

and of President Henry Churchill King of Oberlin, who for the past six months have been in charge of the Religious Work of the Young Men's Christian Association on the Continent of Europe, with special reference to the American Expeditionary Forces, I undertook to recruit a considerable number of the outstanding religious work leaders of this country for a special speaking mission and for special executive religious work across the sea. It was agreed by the military administration and the Association leaders alike that such work was invaluable for the strengthening and the maintenance of the morale of the forces. It would be an amazement to you were you to know the amount of correspondence and personal visitation which has been necessary to secure about seventy-five men for such service. It has, however, been to me, while a year of toil, a year also of rare privilege, for I have been directly in touch with some two hundred and fifty of the leaders of the Church in this country in various communions. The meaningfulness of the mission of the men who have gone may be inferred from the names of some of them, and I am sure that I shall be making no reflection upon the others when I speak of the fact that among those who have gone are such men as Allyn K. Foster of Brooklyn, Maitland Alexander of Pittsburg, Henry Sloane Coffin of New York, Ernest M. Stires of New York, L. L. Henson of Covington, Ky., Murray Howland of Buffalo, Bishop Guerry of South Carolina, Bishop Mitchell of Minnesota, Henry Alford Porter of Atlanta, Charles H. Rust of Rochester, Theodore G. Soares of Chicago, George W. Truett of Dallas, James A. Francis of Los Angeles, Cornelius Woelfkin of New York, Arthur Baldwin of Montclair, Cleland B. McAfee of Chicago, James I. Vance of Nashville, Joseph A. Vance of Detroit, William C. Covert of Chicago, Wilbert W. White of New York, Harold Pattison of New York, J. Whitcomb Brougner of Los Angeles, Herbert A. Jump of Manchester, N. H., William Russell Owen of Philadelphia, Herbert L. Willett of Chicago, J. Ross Stevenson of Princeton, Charles R. Erdman of Princeton, Edward Holyoke of Providence, Hugh Black of New York, Albert W. Beaven of Rochester, James McGee of New Haven, Franklin W. Sweet of Minneapolis, William Horace Day of Bridgeport, and W. H. Van Allen of Boston. Those not here named have rendered just as significant service as have those of whom men-

tion is made. This work regarding overseas service has now practically been completed, and during the remaining weeks of my service I shall give special attention to the rapidly demobilizing work in this land. All of the departments save that of the East have been largely depleted by the return of the troops to their homes. The camps of the Eastern Department are still filled with men, largely in transit from Europe. We are anxious that there shall be no failure in the work which is done until the last man has returned to civil life. And may I call your attention to the fact that hardly a syllable of criticism has been uttered regarding the incredibly great work which the War Work Council of the Association has rendered in this country. The same can be truly said of the work of the Association behind the lines in Europe. Practically all of the criticism, a criticism which is perceptibly decreasing in volume and intensity with the passing weeks, has been made regarding the work on the firing lines, where necessarily the work of every welfare organization and every organization having to do with supplies, has been done against heavy odds and under circumstances of the utmost stress and exigency. Those who are best qualified to judge are most conservative and careful in their judgments.

With the beginning of summer my direct relation with this work will cease, and I can hardly say to you with what eager anticipation I shall welcome its cessation. If my life and health are spared, nothing will prevent the centering of my work in the Seminary during the coming year. I am grateful to the Board of Trustees that they have made possible even this imperfect service, to the Executive Committee for the loyal way in which they have co-operated with me in the administration of the affairs of the Seminary during these strategic and critical years, and to the members of the faculty,—as devoted a company of brethren as one could desire, in the added responsibility which has devolved upon them since the outbreak of the Great War. It has been ten years since I left the pastorate of the Lake Avenue Church of Rochester. I am glad that not all of the experiences of the years had to be crowded into any one of them. I have tried steadfastly to hold myself to the work of each day, not to bear in advance the burdens of the day to come, nor unduly to carry over again the burdens of the day which had gone. It has been a part of the method which I have

followed during the years to keep an accurate record of the miles which I have traversed, and I am able, with gratitude to God for His sustaining care, to tell you that between the first of May, 1909, and the first of May, 1919, I have traveled, within the limits of this country, a distance of a little more than 401,000 miles, a distance approximately equal to sixteen times around the circle of the globe, an average of 40,000 miles a year, or considerably more than 100 miles a day for the entire period. In many of those years I have made an average of more than one address a day. I cannot but be glad that it is not necessary to retrace the steps of that pilgrimage.

You will pardon me, I am sure, for speaking thus at length in this very personal way. I shall never again have occasion to do so, for such a period of years can come but once in a man's lifetime. I have felt during the past two years that in a very real sense I have been your missionary, and I have been constantly upheld by your love and your prayers.

I hope that you have all had a copy of the Supplement to "The Record" of January, 1919, which records in outline the service of alumni of this Seminary, and of their sons and their daughters, in the military, naval and aviation branches of the national forces, in the welfare organizations, and through other agencies and forms of ministry directly bearing upon the welfare of the army and the navy. It was prepared through the painstaking and careful investigation and correspondence of Professor Henry B. Robins of our faculty, the corresponding secretary of the Alumni Association. He truly says that the data are incomplete, but even the incomplete record fills us with joy and gratitude. Rochester has not failed the country, and its sons have rendered an account of which their mother need not look with regret or shame. The names and designations of more than thirty of our alumni who have served as chaplains, some of them on the firing line, are there given. There are not lacking those who have served as privates or officers in the fighting ranks, and the list of those who have not spared themselves in any service for which they were qualified, however humble, is long. Many of our alumni have had sons and daughters in the fighting forces on this side and overseas, and not a few are entitled to wear the gold star, which tells that they follow in the footsteps of Him who so loved the world that He gave His Son.

We have lost by death none of the members of our Board of Trustees during the months of this Seminary year, but two of the members of the faculty are with us no more. The first to go was Professor Walter Rauschenbusch. We cannot give adequate expression to our sense of loss as we think of him. In the room next to that in which we now meet he sat day after day among his books, thinking, planning, writing, conferring with those who came from far and near to seek his counsel and to touch his great and inspiring personality. On the twenty-fifth of July, 1918, he quietly fell asleep, only fifty-six years of age, but with a record of achievement and splendid ministry which a man might well be glad to live hundreds of years to approach. He was a graduate of the University of Rochester and of the Rochester Theological Seminary. For twenty-one years he was a teacher among us. His voice was heard far beyond the limits of the walls of the Seminary, and his printed message was read wherever the English language is known. I would quote again here, because of their intimate meaning, words which he wrote but a few weeks before the end, when he himself realized that any hopes for his recovery were futile:

"I have long prayed God not to let me be stranded in a lonesome and useless old age. And if this is the meaning of my present illness I shall take it as a loving mercy of God toward his servant.

"I had hoped to write several books which have been in my mind, but doubtless others can do this work better. The only pang is to part from my loved ones, and no longer be able to stand by them and smooth their way. For the rest, I go gladly, for I have carried a heavy handicap for many years and have worked hard."

The going of Walter Rauschenbusch was the occasion of a great outpouring of testimony from those in high places and from the lowly, as to the unparalleled service the magnitude of which, in his modesty, he had never realized, and which, indeed, even those of us who knew him best and loved him most had not known. His life and character are a perennial heritage to the Seminary; his place in our hearts will never be usurped by another.

Jacob S. Gubelmann has also joined the company of those who have received from the Master the verdict of "Well done" after

a life of noble and sacrificial service. Dr. Gubelmann died on February the tenth, 1919, at the age of eighty-two years and two months. He was professor of Christian Theology and Homiletics in the German Department of the Seminary from 1884 to 1894, professor of Christian Theology, Ethics and Homiletics from 1894 until 1916, a period of thirty-two years. He then became professor-emeritus, but was still active in the life of the institution which he so dearly loved. He was a graduate of the University of Rochester and of the Rochester Theological Seminary. He was a scholar of very unusual learning, a preacher of remarkable power and persuasiveness, a humble, devout Christian man, who lived in daily and hourly communion with the Christ whom he loved and served. To a remarkable degree he was an unworldly man. The prizes of this world, after which so many eagerly strive, were to him of the utmost insignificance. He walked with God, and by teaching and precept he brought the life of God into contact with the life of men, with such persuasive power that through his teaching and his consistent mirroring forth of the Divine, others came to know Him whom to know aright is life eternal. Men now in service about the circle of the globe look to this man with love and reverence. He has profoundly affected their lives and their message, and he will do so until the last of them goes to join him in the land whither he has gone. A Christian gentleman, of what we sometimes call the Old School, to meet him was a benediction, to remember him is to strengthen everything in us which makes for the noblest and the best.

It is a source of gratitude to us all that President Emeritus Augustus H. Strong, for forty years president of the Seminary, is living to celebrate the sixtieth anniversary of his graduation from this institution, and that he and Mrs. Strong have opened their home during the exercises of these anniversaries in a reception to the trustees, the alumni and the friends of the Seminary. Dr. Strong has spent the past winter in the balmy climate of Southern California, and returns to Rochester with a good degree of health. We trust that years of life and of usefulness still remain for him. The debt which the Seminary owes to him can never be fully paid.

There have been certain changes in the faculty, consequent in part upon the death of Professor Rauschenbusch. Professor

Conrad H. Moehlmann, who with rare versatility and large acceptability has filled teaching positions in the Seminary in various departments, has now been transferred to what we believe will be his permanent professorship and has taken the chair of Church History. Professor Ernest William Parsons has been transferred to a chair for which his training and his taste peculiarly qualify him,—the chair of New Testament Interpretation. Professor Justin Wroe Nixon, formerly professor of the Hebrew Language and Literature, has become Huntley Professor of the English Bible, together with the newly created Department of Christian Sociology. The need of systematic and scientific instruction in this rapidly developing and insistent field has been felt for several years. In the person of Professor Nixon we feel that an exceedingly wise choice has been made. We believe that he has entered upon a period of particularly fruitful service. The Rev. John Richard Brown, D.D., a graduate of the Seminary in the class of 1895, has begun his work as professor of the Hebrew Language and Literature, together with electives in Church Relationships, both denominational, interdenominational, and community. Dr. Brown is a ripe scholar, a reader and thinker of wide range and resource, with a record of successful pastorates of seven years each in Kansas City, Providence and Bridgeport, a lecturer on Old Testament themes in Brown University and elsewhere, skilled in editorial work, and recognized as a most useful citizen in the communities of his residence, particularly during his last pastorate, where he took leading rank among the citizens of the city of Bridgeport and the state of Connecticut. Dr. Brown began his work in the Seminary with the beginning of the third term of this year, and will carry his full responsibility during the coming year.

I judge that while no action at this time is necessary on the part of the Board of Trustees regarding the proposed year of absence on the part of Dr. Cross, it might not be unfitting for the Board to confirm the action of the Executive Committee in granting him such leave. A year ago leave of absence was granted for this past year, upon the condition that circumstances in the faculty force would warrant his being away. The action was put in that form because of the illness of Professor Rauschenbusch. We were hoping against hope for his recovery. When Dr. Rauschenbusch passed away Professor Cross, with a devo-

tion characteristic of all the members of the faculty, said that he would remain at his post. He has been granted leave of absence for the coming year by the Executive Committee, and it might be well for the Board of Trustees to ratify the action. Dr. Cross plans to go to the Far East, leaving in September. His itinerary through Japan, China, and India is quite fully planned, and there is no doubt that his visit to our mission stations and his contact with the Seminary alumni will be fruitful of much good to the Seminary and the cause of Christ. We all bid him God-speed upon his journey. We trust that he will return to us in full health and strength.

It has always been customary for the faculty to be entrusted with the matter of the personnel of those who may be called in from time to time as lecturers. It was the unanimous recommendations of the Committee on Instruction that such a course be followed in this instance. The recommendation was to the effect that the faculty be empowered to secure such temporary additions to the teaching force during the absence of Dr. Cross as shall seem to it wise and necessary. This recommendation was adopted by the Executive Committee, which was within its authority in its action. The faculty, in its action, will be guided solely by the consideration of the best interests of the Seminary and its student body, and it will not lay a heavy financial burden upon the treasury.

The policy in regard to the presentation of the cause of Christian Education before the churches and associations of the state of New York as outlined in my report for 1916 and as then adopted by the Board has now been in operation for three years. The report of the Corresponding Secretary will show that in the matter of receipts the policy has been a success. It has been successful also in other respects. The removal of the old mechanical system of the division of the state into Colgate territory, Rochester territory, and territory common to both, has been a blessing. Colgate and Rochester have worked in perfect harmony. In place of the presentation of the claims of each Seminary as a seminary, it has been the cause of Christian Education upon which insistence has been placed. The gain in this has been very marked.

Since the death of Dr. Henderson, the representation of the cause of Christian Education on the part of this Seminary be-

fore the associations of the state has been divided among the members of our faculty, and thus our professors have come much more directly into contact with the life of the churches.

On November 7, 1910, Dr. Strong, then president of the Seminary, offered a resolution in the meeting of the Executive Committee of that date, to the effect that the Library Committee be authorized to engage Mr. Glenn B. Ewell, of the then Senior class, with a view to his future service as librarian. This was passed, and Mr. Ewell accepted the appointment. The work which he has done is known to you all. It is best known by us who have his invaluable co-operation from day to day. It is with real gratitude that we speak of the service which he has rendered during these years. In 1916 the faculty recommended to the Committee on Instruction that Mr. Ewell be appointed a member of the faculty. This was in accordance with the report of President Strong in the year 1910, where he said: "We really need a trained librarian, who can devote his whole time to that work. Such a librarian might well rank with the professors and merit an equal salary." The Executive Committee adopted the recommendation of the Committee on Instruction, which was made in accordance with the faculty action, and on September 18, 1916, authorized the faculty to include Mr. Ewell, as librarian, as a member of their body. This was done by the faculty three days later. Since then Mr. Ewell has been appointed registrar in addition to his office as librarian, and he has been charged with some of the responsibility which formerly was carried by Dr. Henderson. Moreover, Mr. Ewell was been asked by the faculty and the Committee on Instruction to give to the Seniors a course in Business Ethics, one hour a week in the second term, and a course on "The Minister's Library" one hour a week in the third term, and these lectures have been made a part of the curriculum. It seems to me that in view of all which has been said, it is only fair that some such action as the following should be taken at this time by the Board of Trustees:—"Resolved: That the Rev. Glenn B. Ewell be appointed to the rank and privilege of a full professor, in recognition of the importance of the work with which he has been entrusted and the efficiency with which his work has been done."

The library space is overcrowded, and for the information of the trustees I would say that by action of the Executive Com-

mittee such books as may be designated by the librarian, in cooperation with the Library Committee, are to be transferred to the room at the front of the second floor of Rockefeller Hall. Assurance has been had from Mr. Foster Warner, the architect, that the supports of the floor are sufficient to render this action free from peril from the point of view of the construction of the building.

In the year 1905 the Board of Trustees of the Rochester Theological Seminary was granted the right to confer theological degrees. The only degree which has been conferred in accordance with legislative action has been that of Bachelor of Divinity (B. D.). It is not necessary here to recount the steps which have led us to the present conditions under which this degree is conferred, but, briefly, those conditions now require post-graduate work, including the preparation of a thesis which is approved by the faculty. There are several reasons why the faculty unanimously believe that the conditions under which this degree is now conferred should be changed, and that in addition, under certain conditions, the trustees shall also confer the degree of Master of Sacred Theology (S. T. M.). Among the reasons for this conviction on the part of the faculty is, that in the case of the college the degree of Master of Arts (M. A.) can be and is conferred under certain conditions after one year of post-graduate work; that the degree of Doctor of Medicine (M. D.) and the degree of Bachelor of Laws (LL.B.) are conferred by professional schools under certain conditions after three years of work following the attainment of the collegiate degree of Bachelor of Arts (B. A.). It seems only fair that the theological seminary, after three years of scholastic work following the attainment of the collegiate degree of Bachelor of Arts, should confer under certain conditions a degree, the most natural degree being that of Bachelor of Divinity.

Moreover, the present conditions, and the fact that only a diploma now marks the completion of the course in our Seminary, militate unfairly against us in the recruiting of students. We have repeatedly urged uniformity in the conferring of degrees among seminaries doing practically the same grade of work, but no such uniformity has been secured.

Moreover, the faculty believes that it will be good for the students to have a definite goal before them in the possibility of

securing a degree at the end of their course by diligence and industry. Upon these and other considerations is based the unanimous recommendation of the faculty that beginning with the year 1919-20 the degree of Bachelor of Divinity be opened to students at the end of the regular Seminary course of three years, and that among the conditions for the attainment of such a degree there be the requirement of a thesis of six thousand words as a minimum, the subject of the thesis to be chosen by the students at the end of the Middle year, the choice of subject to be made in consultation with the professor in the department in which the special work is done, and the thesis to be written in consultation with such professor and to be completed to the satisfaction of the faculty not later than March first of the Senior year.

It is also unanimously recommended by the faculty that the degree of Master of Sacred Theology (S. T. M.) be opened by the Seminary to holders of the degree of Bachelor of Divinity under certain conditions, one of which shall be the completion and acceptance of a thesis of not less than ten thousand words, the subject for such thesis being chosen and the work being done in consultation with a member of the faculty.

I recommend that the Board of Trustees approve the plan of the bestowal of the degree of Bachelor of Divinity (B. D.) at the end of the Seminary course of three years, and the bestowal of the post-graduate degree of Master of Sacred Theology (S. T. M.), both of the degrees being conferred upon such conditions as the Executive Committee, upon the recommendation of the faculty and the Committee on Instruction may prescribe.

May I remind the Board of the fact to which I called your attention in my report for the year 1917,—that it is impossible to give adequate and rightful compensation to professors in this institution without a material increase in our endowment funds. The present plan of special grants, in addition to the regular salary of a full professorship, the amount of which has been unchanged since 1873, is unsatisfactory. There should be added to the funds of the Seminary in the near future a sum of from \$150,000 to \$250,000. Your Executive Committee recognizes this fact, and it should not be allowed longer to go by default. I recommend that the Finance Committee be asked at once by this

Board to take into consideration ways and means for the necessary increase in the endowment funds.

For your information I will say that the organ in the chapel has been put in as good repair as probably is possible, and that on the whole it has met our requirements during the past year better than we had supposed it could.

I would be unfair to myself if I did not ask the Board to record its gratitude that the honored President of the Board of Trustees is with us to-day as the presiding officer of this meeting. I believe that his record as an officer of the Seminary is unparalleled in the history of any similar institution. He was the treasurer of the Seminary from 1853 to 1899, a period of forty-six years. He has been a trustee of the Seminary from 1873 to the present time, again a period of forty-six years. He was treasurer for twenty years before he became trustee, making an official connection with the life of the Seminary sixty-six years in duration. The next of the present membership of the Board in seniority is Mr. Andrew J. Townson who did not enter the membership of the Board until thirteen years after Mr. Paine was chosen to membership. For more than fourscore years and ten Cyrus F. Paine has lived a life which has been a blessing and an inspiration to all who have known him. I recommend that the Board record this day its gratitude for this phenomenally great and fruitful service, and its hope that for years to come it may have the joy of Mr. Paine's presence. Such a life and service as his constitute a possession beyond all price.

In accordance with the action of the faculty I recommend that the degree of Bachelor of Divinity be conferred upon the following alumni of the Seminary, they having fulfilled all requirements as candidates for this degree, including the presentation of theses which have been examined and approved:

Linn Wheeler Hattersley, of the class of 1912

John J. Hiemenga, of the class of 1905 (Christian Reformed Seminary)

James Everett Rose, of the class of 1916.

I also recommend that certificates of graduation be granted to the twenty-three members of the class of 1919:

Robert Edward Foster Aler

Francis Everett Cooper

George Evans Dawkins
Roy Burton Deer
Charles Herbert Eyman
Edmund Deloss Ford
Emanuel Herman Giedt
Charles Henry Haynes
William Morgan Hull
Daniel Lyshon Lloyd
Noble Isaac Mack
Eugene Grafton Mintz
Harry Curtis Mitchell
Lester Benjamin Newill
Charles Rufus Osborn
August Gustav Schlesinger
Elmer Leonard Setterlund
James Morgan Warner
Howard Arthur Webster
Allen Benjamin Whitaker
Horace Clutton Wright
Ts-chien Wu
William Hufford Zimmerman.

Respectfully submitted,
CLARENCE A. BARBOUR.

The Annual Report of the Librarian

To The Board of Trustees of the New York Baptist Union for Ministerial Education.

Gentlemen :—

War conditions were felt in library work as in every other quarter of the educational world. The number of readers, book production, trained assistants, periodicals and binderies all felt the strain of war demands. Quite naturally a student body numbering fifty-five will not demand of the library as great an aggregate of services as will a student body of one hundred. However, the per capita demands have been as many, and they have received as much, if not more attention than under normal conditions. We are gratified that our library is more and more being called upon by the residents of the city for reference service in our particular field. We always warmly welcome clerical or lay readers from the city or surrounding towns. The total book production in this country and in England decreased about ten per cent from the total of 1917. There was an increase in the classes of history, education and agriculture and decreases in philosophy, religion, sociology, economics, general literature, science and biography. Among religious books the emphasis has been on books of consolation, sermons, immortality and church reconstruction. Our accessions for the year number 1066 volumes for the year, exclusive of about 300 volumes that are still unbound, and therefore not counted.

Last summer the Government was employing every available person with any sort of library training. Salaries for that sort of service took a decided jump. Even if we had been able to pay the salary of a trained assistant, it is doubtful if we could have secured one last September. As a consequence Miss Sayre has largely given up her usual work of cataloguing since the Seminary opened and has devoted her time to the Loan Desk. One untrained assistant has been employed on part time. Aside from the buying, binding, finances and general supervision of the Library, the time of the Librarian has been considerably diverted to other Seminary duties. This arrangement cannot continue

another year. The work of cataloguing needs more attention than can be given to it in the summer vacation, especially as the annual inventory takes the time of the entire staff for at least a month. There must be a trained cataloguer giving full time so that the investment already made in that work shall not begin to lose its present value. The Loan Desk also needs the full time of an assistant with some training in the use of reference material. Our students come to us from colleges that have libraries administered by trained assistants. It is not proper that the library of this, a graduate school, shall be less skillfully administered. Their demands very naturally become more exacting as their education progresses, and the library here should not form an anti-climax to their previous library experiences. Furthermore the term of service of untrained assistants is short in the nature of things. Library work, to them, is not a profession, but a job. An assistant is needed who expects to stay in library work with some permanence and to stay with us long enough to become familiar with our community needs and our resources, that is, to become efficient here. The salary offered must be attractive enough to secure such results.

The Librarian attended the American Library Association meeting at Saratoga Springs in July, mainly to attend the conference of theological librarians. At the coming conference at Asbury Park, he has been asked to present a paper on the work of the order department. At this meeting it was said that several large libraries were postponing all binding till after the war. The same plan was adopted for this library. It is only within a few weeks that we have begun to move our large accumulation of unbound books and periodicals toward the bindery. We expect that all will be completed and on the shelves by September next.

The big event in our year was the grant by the Executive Committee of an extra thousand dollars for the year. This was very unexpected generosity. But because of the fact that it was granted for one year only, its usefulness was somewhat lessened. About the only use that could be made of it was to buy books, and it was not the year when that amount could be wisely expended for new books. However, the Trustees came to our rescue by electing in December a new professor and erecting a new department of instruction. Both these events, especially

the later, made immediate demands on the Library funds. Professor Betteridge's careful buying left few requests to be made by the new professor in Old Testament, but the new work to be undertaken in Christian Sociology by Professors Nixon and Brown called for numerous purchases, which have not yet been completed. These would not have been possible, without incurring a deficit, had it not been for this extra grant.

The Library Committee has decided to recommend that one of the classrooms on the second floor of Rockefeller Hall, fronting on East Avenue, be turned over to the Library for storage purposes. The room is becoming too noisy for lecture purposes, and the stack room needs immediate relief. The room will be fitted with wooden shelves and will take the overflow from the basement and from the stacks. When these changes are made several hundreds of books will be placed in the room. The cards for these books will remain in the main catalogue, but will all be taken out, stamped with an appropriate mark, and then refiled. This will entail considerable work, but is necessary.

This arrangement should be only temporary, and all who are interested in the Library and in the Seminary of which it is such an integral part, look earnestly for the time when some good friend of the institution shall give the funds that will enable us to provide suitable quarters for the books, and also an income that will allow the employment of a staff that have the training to properly administer the collection. Such a gift will have far-reaching results.

Respectfully submitted,
GLENN B. EWELL, Librarian.

Rochester Theological Seminary,
April 28th, 1919.

Financial Statement

May 1st, 1918, to April 30th, 1919.	
To cash on hand, May 1st, 1918	\$63.26
Cash received from the Treasurer	5,300.95
Cash from sales	5.60
	\$5,369.81
By books purchased	\$1,680.98
Periodicals	448.63
Bindings	192.90
Stationery and printing	75.55
Express, freight, carting, postage	96.70
Catalogue supplies	96.54
General supplies and miscellaneous expense	256.02
Services:—Salary assistant librarian	1,200.00
Extra services, general	626.50
Extra services, students	172.64
Cleaning, etc.	380.00
Cash on hand, April 30th, 1919	143.35
	\$5,369.81
Respectfully submitted,	
GLENN B. EWELL,	
Librarian.	

List of Classified Accessions

Bible	58
Bibliography and Reference	45
Biography	25
Church History	95
Comparative Religion	30
History and Archaeology	50
Homiletics and Practical Theology	80
Literature	110
Missions	52
Political Science	84
Religious Education	52
Sociology and Ethics	286
Theology	57
Travel	42

FORMS FOR GIFTS TO THE Work of Ministerial Education

SUSTAINING MEMBER'S PLEDGE

For the purpose of giving greater efficiency to the work of the New York Baptist Union for Ministerial Education, at Rochester, and to enable it to carry out its plan of Student's Aid, I hereby agree to pay to the Union annually, on or about the _____ day of _____, in each year, the sum of _____ dollars; it, however, being understood, as the express condition of this pledge, that I may at any time terminate my obligation by giving notice of my wish, in writing, to the Secretary of the Union.

_____ Name. _____ Church. _____ P. O. Address.

SUBSCRIPTION FOR THE FOUNDING OF A SCHOLARSHIP

I hereby agree to pay to the New York Baptist Union for Ministerial Education the sum of _____, for the purpose of founding a scholarship, the interest of this sum to be expended annually in aiding approved young men in pursuing their studies for the ministry of the Gospel, and the Scholarship to be named "The _____ Scholarship."

This form of giving for Ministerial Education enables one to leave a perpetual memorial of himself or of some departed friend.

FORM OF BEQUEST

I give and bequeath to the New York Baptist Union for Ministerial Education, a corporation located at Rochester, N. Y., the sum of _____ dollars, to be applied to the maintenance of the Rochester Theological Seminary, under the direction of the Board of Trustees of said Union,

ANNUITIES

By the payment to the Society of a sum to establish a MEMORIAL FUND, You will receive a *Special Annual Income* while you are living and the income thereafter will be devoted to the work of the Society year by year.

Address: JOSEPH W. A. STEWART, Cor. Sec.,
Rochester, New York.

The Rochester Theological Seminary Bulletin

Seventieth Year

No. 2

THE RECORD

NOVEMBER 1919

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SEMINARY AFFAIRS

PERSONAL NOTES.

As the roster of graduates becomes larger every year, and particularly as the fields of service of the men lie so frequently out of the active pastorate, the changes in residence or service ought to be gathered up at once and communicated to the entire graduate body. Rochester has always had a remarkable *esprit du corps*, and this can be increased by an immediate knowledge of the intimate and noteworthy experiences in the lives of our men. A special section will be given in each number of the *Record* to these changes. It will endeavor to keep all Rochester men in touch with each other. Will the graduates or attendants of other years kindly send all such items directly to the Editor of the Record?

THE ENTERING CLASS.

It is a fine class—twenty-five strong. In many ways it is a unique class. Most of the men have seen service in camp or at the front. They have looked at the serious and even hideous realities of life very early. They therefore come to us with an experience quickened and deepened. They know what they want to do in life, and they are willing to pay the price in hard work and earnest study to fit themselves for the work of the ministry. Their names, colleges and forms of military service will be found in separate paragraphs.

THE SEMINARY OPENING.

The formal opening of the Seminary took place on the evening of Monday, September 10. It was a happy time, with an unusual number of city people present to welcome the new class. President Barbour was the speaker of the evening, and in view of the recent death of Colonel Strong, the donor of Alvah Strong Hall, and a tried friend of the Seminary, spoke a happy word of appreciation.

* * * * *

The formal address on "One of the Immortals" appears in the section on Special Articles.

OUR GRADUATES AS AUTHORS.

William E. Larue, one of our recent graduates, and at present pastor of the Lyell Avenue Church in Rochester, has just published a book on Mormonism. Professor Moehlmann gives the following appreciation of the work:

Within two years after graduating from the Rochester Theological Seminary, the Reverend William Earl Larue has published "The Foundations of Mormonism."¹ The volume is an amplification of a thesis presented to the seminary in candidacy for the degree of Bachelor of Divinity. The study is a genuine attempt to apply the historical method of investigation to a product of recent American religious enthusiasm. The materials employed are for the most part original sources of Mormonism. The principal appeal is to the Reorganized Church to consider carefully the facts discovered. The interest of the reader is secured by discussing such pertinent points as Smith's attitude toward slavery, his millenarian calendar assigning the catastrophic end of the sun to about 1890, the Smith-Rigdon combination for the presidency of the United States, Smith's vagrant fancies in regard to Egyptology, and Smith the sword-rattler.

The investigation demonstrates of the need of studying the sources of Mormonism by calling attention to omissions and editorial comments. The analysis of the literature and dogma of the Mormon Church reveals esoteric and exoteric materials and distinctions. Polygamy is shown to have originated at Nauvoo, further "that it was taught secretly and denied publicity; that Joseph Smith is the leading person responsible for it."

A carefully selected bibliography of source material and monographs is added. Alumni will find the book exceedingly serviceable in meeting the modern problem of Mormonism. Mr. Larue deserves our gratitude for offering in such concise form a worthy "study of the fundamental facts in the history and doctrines of the Mormons from original sources."

¹Larue, William Earl. *The Foundation of Mormonism*, Revell, New York, 1919.

A BIBLIOGRAPHY AND COLLECTION OF BOOKS WRITTEN BY ROCHESTER MEN.

The returns from the questionnaire sent out for the Alumni catalogue disclose the fact that many of our alumni are bookmakers. In many cases the books are not in our library. If every alumnus will send the published children of his brain to the librarian, he will see that they are noted and reviewed by the interested member of the faculty.

THE B. D. AND THE TH. M. DEGREES.

It has been the custom of the Seminary to grant the B. D. degree to all men who have graduated regularly, who do work in absentia under guidance of some member of the Faculty, and who present a thesis written for the degree itself. According to the new regulations, adopted by the Faculty and the Board of Trustees, the B. D. degree may be taken at graduation. Work is also provided by which any graduate who holds a B. D. degree may take after a year of residence study the advanced degree of Th. M. The following shows the conditions on which these degrees may be taken :

The Seminary course covers three years of resident study. The student is expected to take the prescribed courses of the successive terms and years and, in addition, to select from the elective courses offered a sufficient number of subjects to make up the required minimum of hours for each term. This minimum is for the Junior Year, First and Second Terms, fifteen hours; Third Term, sixteen and one half hours; Middle Year, First, Second and Third terms, sixteen and one half hours; Senior Year, First and Second Terms, fourteen and one half hours; Third Term, thirteen and one half hours. The successful completion of these various courses is essential to graduation.

The residence requirement of three years will be modified in the case of students who have pursued a part of their course in other institutions of recognized standing, full credit being given for all equivalent work done in these institutions. But in no case will a student be graduated from the Seminary who has been in residence less than one year.

Any student in order to become a candidate for the degree of Bachelor of Divinity must hold a college degree. In a case of exceptional ability and scholarship, however, this requirement may be waived by unanimous vote of the Faculty.

In the courses required for graduation, the candidate must maintain an average standing of not less than seventy per cent.

Every candidate for the degree of Bachelor of Divinity must satisfy the Faculty that he has access to the resources of scholarship and familiarity with its methods, by furnishing proof that he has done satisfactory work either in the Hebrew language, or in New Testament Greek, or in a modern language other than his native tongue, or by demonstrating his acquaintance with scientific, philosophical or historical methods.

The degree of Bachelor of Divinity will be conferred at the close of the Senior Year upon all students who have completed the requirements of the course including the presentation of a thesis of not less than six thousand words. The subject of this thesis must be chosen at the end of the Middle Year, and the thesis is to be written in consultation with a professor and to be completed not later than March 1st of the Senior Year. All theses must conform to the printed specification on file in the Dean's office.

Students who fail to present a satisfactory thesis will be granted a certificate of the courses they have completed and of the grades attained in these courses.

Graduates of former years who desire to become candidates for the degree of Bachelor of Divinity, must register with the Dean before October 1st, of the year in which the degree is sought, indicating the field in which they wish to pursue their investigations. Upon the filing of such application, the Faculty will appoint one of its members in consultation with whom a thesis subject shall be selected and under whose direction the work shall be done. The theses must also be in the hands of the Dean not later than March 1st.

Any candidate whose thesis is approved by the Faculty will be recommended for the degree of Bachelor of Divinity, which will be conferred by the Board of Trustees at its next annual session.

In order to become eligible for the degree, graduates of other approved seminaries will be required to complete a year's work in residence in addition to the above requirements.

The annual Catalogue will publish the names of all who shall have received the degree within the year.

DEGREE OF MASTER OF THEOLOGY.

This degree is offered for the purpose of encouraging the higher learning and its bestowal is intended to be a distinct recognition of scholarship.

Any graduate in order to become a candidate for this degree must hold the degree of Bachelor of Divinity. The Bachelor's degree of other theological seminaries will be recognized provided it represents a similar amount and quality of work as our own.

The candidate will be required to pursue a co-ordinated course of post-graduate theological study under the direction of a special committee of the Faculty.

A period equivalent to at least one full year of study must be spent in residence in this seminary. At the option of the candidate the work for the degree may be taken in one year or distributed over not more than three years.

The candidate must be prepared to demonstrate (by oral and written examination) that he has developed a mastery of the subject investigated.

The principal requirement for his degree is the presentation of a thesis of not less than ten thousand words on an approved subject allied to the main topic investigated.

THE CLASS OF 1919.

The members of the Class of 1919 have already in true Rochester fashion scattered far and wide. Their locations and the kind of work they are engaged in show how our graduates are taken into the tasks of the Kingdom.

R. E. F. Aler, Publicity Manager of the Maryland 75 million campaign, Baltimore, Md.

Frances E. Cooper, pastor, Carleton, N. Y.

George E. Dawkins, pastor, Royal Oak, Mich.

Roy B. Deer, pastor, Maple Street Church, Buffalo, N. Y.

Charles H. Eyman, teacher, Y. M. C. A. College, Chicago, Ill.

Edmund D. Ford, graduate student, R. T. S.

Emanuel H. Giedt, missionary, Shanghai, China.

Charles H. Haynes, supply work.

William M. Hull, pastor, Troy, N. Y.

Daniel L. Lloyd, pastor, Port Allegheny, Pa.

Noble I. Mack, in business.

Eugene F. Mintz, pastor, Nunda, N. Y.

Harry C. Mitchell, graduate student, R. T. S.

Lester B. Newhill, pastor, Interlaken, N. Y.

Charles R. Osborn, pastor, Coldwater, Mich.

August G. Schlesinger, pastor, First German Church, Dayton, Ohio

Elmer L. Setterlund, pastor, Prince Albert, Saskatchewan, Can.

James M. Warner, graduate student, R. T. S.

Howard A. Webster, pastor, Phelps, N. Y.

Allen B. Whitaker, Educational Director, N. Y. City Mission Society, New York, N. Y.

Horace C. Wright, pastor, South Livonia.

Ts-Chien Wu, pastor, First Chinese Church, Shanghai, China.

William H. Zimmerman, Torrington, Wyoming.

THE ENTERING CLASS—COLLEGE AFFILIATIONS.

It is a good class in numbers, personnel and previous training. They have already shown an ability to work. They come from many sections and institutions.

Claude L. Conrad, Colgate.
Leslie E. Dunkin, Franklin.
C. S. Owen, Wake Forest.
Alva F. Davis, William Jewell.
Cecil W. Johnson, University of Minnesota.
Arthur Tolman, Northwestern.
Benjamin H. Marshall, Brown.
Henri Vincent, Lycee, Paris, France.
Louis Baier, German Dept. and Valparaiso.
Robert V. Russell, McMinnville.
Bens T. Leonard, William Jewell.
Harold N. Geistweit, Redlands.
Clinton Wunder, Cincinnati.
Whitney S. K. Yeaple, Shurtleff.
George L. Cutton, Amherst.
Herrschel R. Griffin, Southern California.
James P. Macleod, Acadia.
George W. Irby, Furman.
Lester W. Bumpus, Shurtleff.
Roy T. Williamson, Shurtleff.
E. B. Jacobsen, Redlands.
Martin Storgaard, McMinnville.
Harry H. Miller, Ottawa.
S. Chester Shaw, Sioux Falls.
Russell M. Brougher, Occidental.
Oren H. Baker, Denison.

THE UPPER CLASSES.

MIDDLE CLASS.

James D. Morrison, McMaster.
R. O. Shannon.
W. Holt Smith, William Jewell.

SENIOR CLASS.

W. W. Jones.

SPECIAL STUDENTS.

Herbert A. Meyer, German Department.
Emory H. Nichols.
George H. Heath.
Joseph Podlesney.

GRADUATE STUDENTS.

Edmund D. Ford.
Harry C. Mitchell.
James M. Warner.

WAR RECORDS OF ENTERING MEN.

A large number of the men entering this year have been in the army or in Y. M. C. A. work. The contributions they have made to the winning of the war will interest the alumni.

James D. Morrison, Captain, 4th Canadian Division.

R. O. Shannon, Y. M. C. A. Religious and Building Secretary, Later plain clothes worker for Army.

Willard W. Jones, 1st Lieut. and Chaplain.

Lewis D. Slayton, private, 310th Engineers, 85th Division.

David M. Boswell, Athletic Director, Y. M. C. A., Camp Morrison.

G. H. Heath, Corporal, 27th Division, 102 American Division.

Robert V. Russell, Sergeant, 37th F. A. 13th Division, Navy Y. M. C. A.

Cecil W. Johnson, Y. M. C. A. Secretary.

Roy E. Williamson, 1st Lieutenant, Chaplain, 4th Division Regulars.

Whitney S. K. Yeaple, 1st Lieutenant, Chaplain, Adjutant Training School for Chaplains.

G. W. Irby, Private, 71st Engineers.

Lester W. Bumpus, Y. M. C. A. Secretary, Bordeaux, France.

O. H. Baker, Sergeant, Engineers, General Headquarters, A. E. F.

Benjamin H. Marshall, Bugler, Headquarters Co. 313th Engineers, 88th Division.

E. B. Jacobsen, Private, Headquarters Com., 160 Infantry, 40th Division.

Clinton Wunder, 1st Lieut. Senior Chaplain, Camp Holabird.

Russell M. Brougher, 1st Lieut. Chaplain, 40th Regulars.

Herrschel R. Griffin, 1st Lieut. Chaplain, 2nd Aircraft Battalion.

THE SEVENTY-FIFTH ANNIVERSARY.

In five years Rochester Seminary will have completed seventy-five years of history. It is a wonderful story of providence, personal leadership, gospel teaching, splendid scholarship and a unique spirit

and efficiency. It is not a story which can be told on any single occasion or in any one issue of the Record. As it is a story which all Rochester men will wish to read a Special Section will be given in each number of the record for the next five years to the telling of the history of Rochester Seminary.

There will be a number of special articles written by men who have first hand information of their topics. Here is the list of special articles which will tell the story of Rochester.

The Faculty :

The Founders.

The Faculty of the Fiftieth Anniversary.

The Faculty since Nineteen Hundred.

The Benefactors :

The First Trustees.

The Board of To-Day.

The Men of Rochester :

The Scholars of Rochester.

The Educators of Rochester.

The Denominational Leaders of Rochester.

The Average Rochester Man.

The Makers of the Rochester Spirit.

The City of Rochester and the Seminary.

Rochester in New England.

Rochester in New York.

Rochester in the Middle West.

Rochester in the Transmississippi Country.

Rochester on the Pacific Coast.

Rochester in Canada.

Rochester in the South.

Rochester in India.

Rochester in China and Japan.

Rochester in Africa.

Rochester in the Wide World.

II. SPECIAL ADDRESSES AND ARTICLES

HENRY A. STRONG

By President Clarence A. Barbour.

We are met this evening in the beautiful room which means so much to our life as a Seminary. It is one of the rooms in the

dormitory building which bears the name Alvah Strong Hall. Upon the walls of this room are three portraits, one of Dr. Augustus H. Strong, who for forty years was the president of the Seminary. The debt which the Seminary owes to him, great Christian scholar, notable author, wise administrator, devoted teacher, can never be discharged. He will always live in the respect and affection of "his boys" about the circle of the globe, and of that great company of lovers of the Kingdom of God who know his worth and his work.

The portrait immediately before you is that of Dr. Strong's honored father. The tablet beneath it reads thus:

1809 ALVAH STRONG 1885

The first treasurer of the Seminary and for thirty-five years
one of its trustees. A wise, just, gentle, Christian gentleman.

His son, Henry Alvah Strong,
affectionately dedicates this building to his memory,
1907

The third portrait is that of Henry Alvah Strong, who, in the words of this chaste and beautiful inscription, in the year 1907, "affectionately dedicated" this building to the memory of his father. On July twenty-sixth of this year he went from us, in the fullness of his fore-score years. This building, with Catharine Strong Hall, given to the University of Rochester in memory of his mother, with the building of the Young Women's Christian Association and with the Brick Church Institute, stand as worthy memorials of a great citizen and a Christian gentleman of large and wise beneficence. His name is linked with that of vast business enterprises in the city where he was born and where he passed his entire life. His memory is held in honor by all those who know and value the best in the life of Rochester. We are glad that through the years his portrait will continue to look upon those who gather in this room, as a reminder of a man who made large and lasting contribution to the cause of Christian education.

ONE OF THE IMMORTALS

By President Clarence A. Barbour.

In his work on Oliver Cromwell, Theodore Roosevelt says,—
"Cromwell, Milton, Bunyan—what can non-Puritan England of

their day show to match these three names? Assuredly, when we name the three we are in the company of the immortals, and John Bunyan is not out of place among them. The seventeenth century is bright with the footprints of men whose very names stir the heart like a trumpet peal. There were giants in those days, and among them stands the tinker of Elstow. The cool, critical, deliberate *Edinburgh Review* expressed the common sentiment of the literary world when it declared that the two great creative minds of the seventeenth century were those which produced the "Paradise Lost" and the "Pilgrim's Progress." Four of the most original and powerful minds that England produced in that remarkable age were John Milton, William Shakespeare, Francis Bacon and John Bunyan."

John Bunyan may be said to have been born a tinker. The tinkers then formed an hereditary caste, which was not held in high esteem. They were generally vagrants and thieves, and were often confounded with the gypsies, whom in truth they somewhat resembled. Bunyan's father was more respectable than most of the tribe; he had a fixed residence and was able to send his son for a time to the village school.

The years of John's boyhood were those during which the Puritan spirit was strong in England. It is not wonderful, therefore, that a boy to whom nature had given a powerful imagination, sensibility amounting almost to a disease, should have been early haunted by religious terrors. Before he was ten years old his sports were interrupted by fits of remorse and despair and his sleep was disturbed by dreams of fiends. As he grew older his mental conflicts became still more violent. It has been quite an ordinary practice to cite Bunyan as an instance of the power of divine grace to rescue a human soul from the lowest depths of wickedness. The probability is, however, that Bunyan would have compared very favorably with most of the young men of the day. There is no hint anywhere of licentiousness or of drunkenness. He did use profane language, but it seems that a single reproof did much to cure him of that practice.

While yet a boy he enlisted in the army of the Parliament and saw some service in war. At the siege of Leicester he was selected as sentinel for a certain post and was on the point of going out to mount guard, when another soldier asked leave to go in his stead. Bunyan

agreed, and the poor fellow who took his place was shot dead with a bullet through the brain. Naturally this made a deep impression upon Bunyan.

At the age of nineteen he married a young woman of his own rank in life. They had "neither dish nor spoon between them," but she brought to his home two books, "The Plain Man's Pathway to Heaven" and "The Practice of Piety," which were to mean much to his future. They were the legacy of her dying father.

Bunyan went to church with his wife, and one Sunday he heard a sermon on the meaning and the observance of the Sabbath day, which flashed a new light into his soul. When, as usual on Sunday afternoon, he went out to the village green to play tip-cat with his associates, and had struck the piece of wood one blow away from the hole, suddenly, as the hand wrote upon the wall at the feast of Balshazzar, these words darted into his mind, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" A month later he was cursing at the shop window of a neighbor, in such fashion as to draw a severe rebuke from the woman of the house, who was herself a woman of bad character. Such a reproof from such lips silenced the blasphemer, who walked away with down-hung head, wishing, as he says, "that he was a little child again, that his father might teach him to speak without this wicked way of swearing."

Bunyan says of his profanity that he had never known how to speak unless he put an oath before and another behind, and the expression is strongly suggestive of our own day in our own land, when there are very many who interlard their language with the vilest profanity, often doing it in the most careless and meaningless way imaginable.

He began to read his Bible and to amend his life. Still he had no peace. His ideas clung to him with that irresistible hold which constitutes monomania. No matter how absurd they were, they ruled him, not by their truth but by their presence. The thought of an impossible danger terrified him just as much as the sight of a real peril. After the fashion of English villages, he loved bell-ringing. He came to consider the amusement profane and gave it up. Yet, impelled by his desire, he would go into the belfry and watch the ringers. "But quickly after I began to think," he says, "how if one of the bells should fall? Then I chose to stand under the main beam that lay overthwart the steeple from side to side, thinking here I

might stand sure. But then I thought, again, should the bell fall with a swing, it might first hit the wall, and then, rebounding upon me, might kill me for all this beam. This made me stand in the steeple door. And now, thought I, I am safe enough, for if a bell should then fall, I can slip out behind these thick walls, and so be preserved notwithstanding. So after this I would yet go to see them ring, but would not go any farther than the steeple door. But then it came into my head: how if the steeple itself should fall? And this thought did so continually shake my mind that I dared not stand at the steeple door any longer, but was forced to flee for fear the steeple should fall upon my head." Of course there is something absurd about all this, and yet it indicates the powerful imagination which afterward found its expression in the "Pilgrim's Progress."

To give up dancing on the village green was still harder, and it was some months before he had the fortitude to part with that sin, as he regarded it. But his soul was as unquiet as ever. He had nothing more to do in the way of visible reformation, but he found no peace in religion and he began to imagine that he lay under some special curse. He was tormented by a succession of imaginations, which seemed likely to drive him to suicide or to the mad-house. He conceived the notion that he had committed the unpardonable sin; that he had begun to pray and to strive months too late, he had done what could not be forgiven, he had forfeited his part in the great sacrifice; like Esau he had sold his birthright, and there was no longer any place for repentance. He has described his sufferings with singular simplicity and pathos. He entered the valley of the shadow of death, where the darkness grew thick and yet thicker, where hideous forms floated before him, where his way ran through stench and fire close to the mouth of the bottomless pit.

And there were not lacking, as there are not apt to be lacking, Job's comforters. One ancient man of high repute, whom Bunyan consulted when in this awful condition, gave him an opinion which might well have driven him to suicide. "I am afraid," said Bunyan to this man, "that I have committed the sin against the Holy Ghost." "Indeed," said the wise counsellor, "I am afraid that you have."

At length the clouds broke and he began to have cheerful confidence in the mercy of God, but it was years before his nerves recovered their tone, they had been so over-strained. The intensity with which he felt

the alternations of fear, of hope and of despair, was a part of that vivid imagination which has made him the greatest of the writers of religious fiction.

Such a struggle leaves indelible marks. It was well nigh a death grapple. The doctrine of election was deeply imbedded in the thinking of the day. He was tortured with anxiety to know whether, according to the Westminster formula, he was elected to salvation or to damnation. The Tempter said to him, "It may be that you are not elected, and if so you had as good leave off and strive no farther, for if you have not been elected and chosen of God there is no hope of your being saved." Listen to the force and the intensity of this language descriptive of his condition at that time: "While I was thus afflicted there were two things which made me wonder. One was when I saw old people hunting after the things of this life, as if they should live here always; the other was when I found Christians much distressed and cast down when they met with outward losses, as of husband, wife, or child. Lord, thought I, if they so much labor after, and shed so many tears for the things of this present life, how am I to be bemoaned! My soul is dying! Were my soul but in good condition, and were I but sure of it, how rich would I esteem myself! Though blessed with but bread and water, I would count these as but small afflictions and would bear them as light burdens; but a wounded spirit who can bear?"

We cannot pause upon the details of his experience, but at length there came to him, like the voice of angels, the blessed promise, "Him that cometh unto me I will in no wise cast out." And that verse was the chief instrumentality in bringing peace to the soul of John Bunyan. His had been the struggle between Christian and Apollyon in the valley. That struggle was no fancy sketch, it was the narrative of the author's own grapple, and like Christian, he conquered through Him that loved him. Love wrought the victory.

Ever after, Bunyan had a tender sympathy for the weak, the simple, the ignorant, the despondent. Like his Master, he had been touched with a feeling of their infirmities. He could feel for the bonds of those in sin and despair; his power as a preacher had its root there, in large measure. It is all portrayed in his wonderful allegory. Like Fearing, he had lain in the Slough of Despond; like Feeble-mind he had fallen into the hands of Slay-good; like Ready-to-halt, he had limped on

crutches along the cruel way. Who better than he could describe the condition of Despondency and Much-afraid and Little-faith?

To treat well of supernatural impressions, a man must have been subject to them. Bunyan had that kind of imagination which produces them. The imagination worked in the man without his co-operation, and besieged him with visions which he had neither willed nor foreseen. Every step in Christian's journey had first been trodden by Bunyan himself. Every pang of fear and shame, every spasm of despair, every breath of hope and consolation, is but a reflection, as in a mirror, of his personal experience. We are perhaps disposed to call such scruples and such a struggle exaggerated and fantastic. Perhaps we are not ourselves in serious danger of suffering from similar emotions. We of to-day have gotten rid of a good many scruples beside those regarding bell ringing. Whether we are the better for having gotten rid of some of them is another question. Some people are inclined to smile at the spiritual experiences of Bunyan; they are well content with the spiritual condition which they have reached. They are respectable, they are right-minded in common things, they fulfill their every-day duties to their families and to society in a way for which the world speaks well of them, and they themselves acquiesce in the world's verdict. Any agitation about the state of their souls they consider unreal and affected. Such men and women may be amiable in private life, good neighbors and useful citizens, but they could not write a "Pilgrim's Progress," they could never reach the Delectable Mountains, they could never even be conscious that such mountains exist.

Remember that all the while that this was going on John Bunyan was attending to his business, toiling with grimed hands over his pots and kettles. No one ever complained that the pots and kettles were ill mended, it was merely that, being simple-minded enough to think that it was of importance, he found by reading his Bible that, beside earning his bread, he had to save his soul.

The worst of his mental and spiritual troubles were over and he became well and strong in mind and body. He had worked hard at his occupation. By the time he was twenty-five he was in a position considerably superior to that in which he was born. We know, from a document of 1653, that he was then a householder and a person of consideration. At the time when he had found peace in believing, he

had united with the Baptist church in Bedford. He was soon chosen deacon of the church. He had a gift of speech which in the democratic congregation to which he belonged could not long remain hid, so he began to preach, and then was chosen as pastor of the Bedford church. We have some examples of his preaching left to us. Here is a bit of a sermon addressed to parents, showing that John Bunyan was wise in his ideas concerning the young: "I tell you, that if parents carry it lovingly toward their children, mixing their mercies with loving rebukes, and their loving rebukes with fatherly and motherly compassions, they are more likely to save their children than by being churlish and severe to them. Even if these things do not save them, if their mercy do them no good, yet it will greatly ease such parents at the day of death to consider, 'I have done by love as much as I could to save and deliver my child.'" Whole volumes on education have said less, and less to the purpose, than these simple words.

Circumstances qualified Bunyan perfectly for the work which he had to do. If he had gone to school with Aristotle and Plato, if he had been trained at a university and been made into a bishop, if he had been in any one of the learned professions, with learned training, he might have lost or might never have known the secret of his power. He was born to be the apostle of the English middle class of that day, and being one of themselves he had the key to their thoughts and feelings in his own heart. We do not know what he might have been with a preparation other than what he had; we know what he was with the preparation which he did have. Like nine out of ten of his countrymen, he came into the world with no fortune but his industry, and he had to work with his hands for his bread. He knew his Bible, probably by heart. He had studied history in that very imperfect volume, "Fox's Book of Martyrs." The rest of his mental furniture was gathered at first hand from his conscience and his contacts. His mind was most fertile soil. Every idea germinated, and sprouted fresh, vigorous and original.

The Restoration came, and hard days followed for Nonconformists. The Dissenters' chapels were closed. Nonconformists refusing to attend worship in the parish churches of the established order were to be imprisoned until they made their submission. The Bedford Baptists refused to obey. Their meeting-house in the town was shut up, but they continued to assemble in the woods and fields, Bunyan preaching to them as before.

Dean Stanley, of the Church of England, indicates why it was inevitable that the attention of the government should be especially directed to him. He says: "Bunyan had become the most famous preacher of the religious communion which claims him as its own. The Baptist church has numbered on its roll many illustrious names,—a Havelock among its soldiers, a Carey and a Marshman among its missionaries, a Robert Hall among its preachers. But neither among the dead nor among the living who have adorned the Baptist name is there any to whom other churches bow their heads so reverently as he who in this place derived his chief spiritual inspirations from them; and amongst their titles to a high place in English Christendom, the conversion of John Bunyan is their sufficient guarantee." Such a man could not hide his light under a bushel. The blaze of him was sure to be seen from afar.

In 1660 he was flung into Bedford jail, and there he remained, with some intervals of partial and precarious liberty, for twelve years. His persecutors tried to extort from him a promise that he would abstain from preaching. He was facetiously told that he was quite right in thinking that he ought not to hide his gift, but that his real gift was skill in repairing old kettles. He was told that if he would give up preaching he would be liberated instantly. His answer was, "If you let me out to-day I will preach again to-morrow." His fortitude was extraordinary, and the more so because he was separated from his family. And his domestic feelings were unusually strong. He had several small children, and among them a daughter who was blind and whom he loved with peculiar tenderness. He said that he could not bear even to let the wind blow on her, and now she must suffer cold and hunger; perhaps she must be beaten, perhaps beg. "And yet," he added, "I must, I must do it." He took up a new trade in prison; he learned to make long-tagged thread laces, and thus did something for the support of his family. He gave religious instruction to his fellow captives, and studied indefatigably the Bible and the Book of Martyrs.

It is true that Bunyan's confinement seems to have been comparatively mild. The Bedford jail, though dismal, was not over-crowded or noisome, and once, in a sort of legal interval between two terms of imprisonment, the prisoner was allowed to be absent on parole. But twelve years, in the very prime of life, dragged out in jail were enough,

without any added suffering from filth, cruelty or jail fever, to make the iron enter very deeply into the victim's soul.

Note his character as indicated in his own words when he was expecting to die on the gallows as a martyr to his convictions: "At last this consideration fell with weight upon me, that it was for the Word and way of God that I was in this condition; wherefore I was engaged not to flinch a hair's breadth from it. I thought, also, that God might choose whether He would give me comfort now, or at the hour of death, but I might not therefore choose whether I would hold my profession or no. I was bound, but He was free. Yea, it was my duty to stand to His word, whether He would ever look upon me or no, or save me at the last. Wherefore, thought I, the point being thus, I am for going on and venturing my eternal state with Christ, whether I have comfort here or no. If God doth not come in, thought I, I will leap off the ladder even blindfolded into eternity, sink or swim. Lord Jesus, if Thou wilt catch me, do; if not, I will venture for Thy name."

Others doubtless felt as truly; none had the almost matchless genius of such vivid expression. The sentiment of Bunyan was the sentiment of many who shared his beliefs. The heroic daring of his resolution expressed the convictions of the Puritans when Puritanism reached its high-water mark. We can understand from it something of the strength of the Puritan spirit, which, happily, impressed itself upon the early life of our own land.

Another think should be said. If he had not been cast into Bedford jail for preaching, he might never have dreamed his immortal dream. He had leisure. In the jail visitors came to him. He saw all that company of his,—Faithful and Hopeful and Christian, the Fiends, the Cavaliers of Vanity Fair, Giant Despair with his grievous crab-tree cudgel. And other people he saw: the young woman whose name was Dull, and Mr. Worldly Wiseman, and Mr. Facing-both-ways, and By-ends—all the persons in the tragedy and comedy of human life. He beheld the Land of Beulah and the Delectable Mountains. The people are living now, all the people, all these that have been named, and lazy Ignorance, who came to so ill an end, and sturdy old Honest, and timid Mrs. Fearing, and undaunted Mr. Valiant-for-Truth, and that wonderful Mr. Greatheart, the conductor, protector and champion of the pilgrims, whom Theodore Roosevelt said was his favorite character in all fiction.

At length he began to write. He had a keen mother-wit, a great

command of the homely mother tongue, an intimate knowledge of the English Bible, and a vast and dearly bought spiritual experience.

In 1672 he was released. Before he left the prison he had begun the book which has made his name immortal. Perhaps he had finished it, but it did not appear until some years later. He had no suspicion that he was producing a masterpiece; he could not guess what place his allegory would occupy in English literature, for he knew nothing of English literature. He had no assistance; nobody but himself saw a line of it until the whole was complete. Then he consulted his friends. Some of them were pleased, some of them were scandalized. Many of them said it was a vain story, a mere romance, and advised him against putting it out.

Of his determination to print he says himself :

"Well, when I had thus put mine ends together
I showed them others, that I might see whether
They would condemn them, or them justify;
And some said 'Let them live,' some 'Let them die.'
Some said 'John, print it,' others said 'Not so.'
Some said 'It might do good,' others said 'No.'
Now was I in a strait, and did not see
What was the best thing to be done by me.
At last I thought, since you are thus divided,
I print it will; and so the case decided."

The "Pilgrim's Progress" stole silently into the world; the year of publication has not been definitely ascertained, but soon the irresistible charm of the book made itself felt. The reader saw *himself* in the book, struggling with temptations from within and from without. The quaint wit brought a smile to the face, but the total effect of the book was to leave on the mind a sentiment of reverence for God and of sympathy for man. In 1684 appeared the second part of the "Pilgrim's Progress," soon followed by the "Holy War." The fame and influence of the author rapidly grew.

The closing years of Bunyan's life made up in part for the sufferings of the earlier ones. His writings and his sacrifices had made him famous throughout England. He became the actual head of the Baptist community. Men called him, half in irony, half in seriousness, Bishop Bunyan, and he passed the rest of his life occupied in writing, preaching, district visiting, and opening churches. Happy in

his work, happy in the sense that his influence was extending over his land and to the far-off settlements in America, he spent his last years in his own Land of Beulah, with the towers and minarets of Emmanuel Land growing nearer and dearer as the days went on. He rode every year to London, and preached to vast and attentive congregations. Twelve hundred people would come together to hear him at seven o'clock on a week day morning in winter; when he preached on Sunday the meeting-house would not contain the throng, half being obliged to go away. Dr. John Owen, the learned preacher, used constantly to go to listen to him, and when the king, Charles II, expressed his astonishment that so learned a divine could listen to an illiterate tinker, Dr. Owen replied that he would gladly give up all his learning for the tinker's power of reaching the heart.

He had no vanity, though he well might have had. His church was sometimes so crowded that he had to be lifted to the pulpit stairs over the heads of the congregation. He was on his watch against vanity, too. A friend complimented him once, after service, on "the sweet sermon" which he had delivered. "You need not remind me of that," he said, "The devil told me of it before I was out of the pulpit."

In the summer of 1688 he undertook to plead the cause of a son with an angry father, and at length prevailed with the old man not to disinherit the young one. His good work cost him his life; he had to ride through a heavy rain, came drenched to his lodgings on Snow Hill, was seized with a violent fever and died within a few days. He was in his sixty-first year when the end came, on August thirty-first, 1688.

Now as to the literary work through which John Bunyan is mainly known to us. A further quotation from Dean Stanley is significant. He said, in Bedford, in his address at the unveiling of the statue of Bunyan in the year 1874: "The whole of English literature has produced only two prose works of universal popularity. One is the work of a Presbyterian journalist and it is called Robinson Crusoe; the other is the work of a Baptist preacher, and its name is the "Pilgrim's Progress. All of us need to be cheered by the help of Greatheart and Stand-fast and Valiant-for-the-Truth and good old Honest. Some of us have been in Doubting Castle and some in the Slough of Despond; some have experienced the temptations of Vanity Fair; all of us have to climb the Hill Difficulty, all of us need to be instructed by the

Interpreter in the House Beautiful, all of us bear the same burden, all of us need the same armor in our fight with Apollyon, all of us have to pass through the wicket-gate and the dark river, and for all of us, if God so will, there wait the Shining Ones at the gates of the Celestial City, 'which, when we see, we wish ourselves among them.'"

Before a brief discussion of the "Pilgrim's Progress" we may think for a moment of the other two books which, of Bunyan's works, are most worthy of mention, though they are overtopped by the story of the Pilgrim as the Himalayas over-top the foothills at their base. The "Grace Abounding" is an autobiography, as remarkable from a psychological as from a historical point of view. The book associates itself in one's mind with Augustine's "Confessions," the "Confessions" of Rousseau, and the heart utterances of Luther. In parts it is as weird as Bunyan's own picture of the valley of the Shadow of Death. It is a faithful transcription of the writer's experience, and must be read in order to a right understanding of the man as he was, both in strength and weakness.

The other work is "The Holy War," of which Lord Macaulay says: "If the 'Pilgrim's Progress' did not exist, this would be the best allegory that was ever written." There are some fine passages in the book, particularly the description of "The First Siege of Mansoul." It has been surmised that the idea of the "Holy War" was derived from the story of the Anabaptists of Munster, and that Bunyan had heard of their experiences through the voices of living witnesses.

Now let us come back to the "Pilgrim's Progress," with which the name of Bunyan is associated. John Bunyan is the prince of dreamers, as Homer is the prince of poets. His allegory is beautifully adapted to express the dangers and hardships of the Christian life, the pilgrimage with the glorious city at its end, into which the weary and faithful pilgrim is received at the end of the trail. So we sing:

"I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night!
Do not detain me, for I am going
To where the fountains are ever flowing.
There's the city to which I journey;
My Redeemer, my Redeemer is its light!
There is no sorrow, nor any sighing,
Nor any tears there, nor any dying!
I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night!"

The scenes of Bunyan's vision used to be as familiar as the scenes which surround our homes. Even in such comparatively recent days as those of my own childhood we used to know the whole course of the journey, from the City of Destruction to the Slough of Despond, past the house of the Interpreter, up the Hill Difficulty; the meeting of Christian with the Maidens,—Piety, Prudence and Charity; Christian's rest in the large upper chamber whose window opened toward the sunrise, the name of which chamber was Peace; the journey down into the Valley of the Shadow of Death and the combat which there took place; Vanity Fair and the burning of Faithful; the imprisonment of Hopeful and Christian by the Giant Despair; the Delectable Mountains, with the Golden City seen in the distance shining like a star; the Land of Beulah, the passage of the river, the troops of angels, the melody of hymns and trumpets waiting the pilgrims on the farther bank—all these children trained in Christian homes used to know as they knew the way to school. If they do not know them in any such degree in our own day it is no gain to the child life.

A book which little children love to read may safely be pronounced a good book. There were two works in English literature, aside from the Bible, to which that test was applied for many scores of years, and they were not found wanting. They are the "Pilgrim's Progress" of Bunyan and the "Robinson Crusoe" of DeFoe. It might well continue to be a factor in the life of childhood to follow the travels and perils of Christian and to grow half afraid, while yet filled with strange delight, to read of Friday's footsteps in the sand.

Dr. Samuel Johnson once took a little child on his knee and asked her what she thought of "Pilgrim's Progress." The child replied that she had not read it. "No!" said Dr. Johnson, "Then I would not give a farthing for you." And he set her down and took no further notice of her. The story, if true, proves what we knew before, that the great Dr. Johnson was rather intolerant, but it indicates also his belief that any child has lost much in never having read the "Pilgrim's Progress."

The book is a clear stream of current English, the vernacular speech of Bunyan's age, sometimes rustic and coarse, but always plain and strong. To this natural style Bunyan is in some degree indebted for his general popularity. His language is plain to the most ignorant reader and to minds of limited capacity. There is a homely reality

about it. A nursery tale is not more intelligible in its method of narration to a child. It is interesting to remember that someone, who seemed to have an idea that in order to be deep a sermon must be muddy, went to hear Dr. John A. Broadus, that princely preacher of the Southland, and came away greatly disappointed, saying, "Why, I do not know how they can call that man a great preacher; I could understand everything he said." The critic did not know that he was paying the very highest compliment to what he had heard. As an old negro said, after also having heard Dr. Broadus preach, "That is the understandingest sermon I ever heard!"

Thomas Arnold, Arnold of Rugby, writes concerning the "Pilgrim's Progress,"—"I wish I could sympathize with you in what you say of our old divines, * * * but I cannot find in any of them a really great man. I never found one of them who was above mediocre. If I could find a great man among them I would take him earnestly. As it is, I hold John Bunyan to be a man of incomparably greater genius than any of them, and to have given a far truer and more edifying picture of Christianity. His 'Pilgrim's Progress' seems to be a complete reflection of Scripture, with none of the rubbish of the theologians mixed up with it." Dr. Arnold may be a little hard in his strictures, but it is well to mark his opinion of this man and his work.

John Richard Green, in his "Short History of the English People," says: "In its range, in its directness, in its simple grace, in the ease with which it changes from living dialogue to dramatic action, in the subtle and delicate fancy which often suffuses its childlike words, in its playful humor, its bold character painting; in its sunny kindliness, unbroken by one bitter word, the 'Pilgrim's Progress' is among the noblest of English poems." Robert Louis Stevenson speaks of the "Pilgrim's Progress" as one of the books which had most influenced his life and his literary style.

Sir Walter Besant, speaking of books which had influenced him, said, "Two or three books stand out in my memory towering above all the rest. Unquestionably the book which most seized my imagination was the immortal 'Pilgrim's Progress.' It still seems to me the book which has influenced the minds of Englishmen more than any other outside the covers of the Bible.

Eugene Field, in that charming book, "The Love Affairs of a

Bibliomaniac," says, "About my favorite copy of the 'Pilgrim's Progress' many a pleasant reminiscence lingers, for it was one of the books my grandmother gave my father when he left home to engage in the great battle of life. When my father died this thick, dumpy little volume, with its rude cuts and poorly printed pages, came into my possession. I do not know what part this book played in my father's life, but I can say for myself that it has brought me solace and cheer a many times."

Among the languages into which the "Pilgrim's Progress" has been translated, and their name is well nigh legion, I select a few: The Arabic, the Assamese, the Bengali, the Burmese, the Chinese, the Danish, the Fijian, the French, the German, the Greek, the Hawaian, the Hebrew, the Italian, the Japanese, the Malay, the Norwegian, the Persian, the Portuguese, the Spanish, the Swedish, the Telugu, the Welsh. Think of the sweep of the circulation of this book!

As the work draws to its conclusion the writer's soul expands with the glory of the subject. The description of the entrance of Christian and Hopeful into the Celestial City, just following the touching account of their passing the River of Death, in the simplest language, almost exclusively in the imagery of Scripture, is one of the finest passages in English literature. The Shining Ones, in the beauty and glory of their conversation, the city itself, all the bells ringing for joy of their welcome, the transfiguring of the men as they entered, the raiment put on them that shone like the sun, the shout of welcome: "Enter ye into the joy of our Lord," the joining of the pilgrims in the great chorus of: "Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever"—all of this will endure; it is a part of literature that will never die. Where will you find anything more beautiful than this? "Now just as the gates were opened to let in the men, I looked in after them. And behold! the city shone like the sun; the streets also were paved with gold, and in them walked many men, with crowns upon their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, Holy! Holy! Holy is the Lord! And after that they shut up the gates, which, when I had seen, I wished myself among them." I remember well the powerful impression made upon me years ago when that passage was quoted at the

funeral service of Dr. Nathaniel Burton, the successor, in Hartford, of Dr. Horace Bushnell, as the speaker imagined these two together, Burton and Bushnell, as they entered the Celestial City.

Some years later there appeared the second part of the "Pilgrim's Progress," completing the history of Christian's pilgrimage by the narration of that of his wife, Christiana, her children and her companion, the young maiden Mercy. On the whole, it does not reach the level of the earlier part, but it bears the stamp of Bunyan's genius, and not a few of the characters,—Mr. Greatheart, old Honest, Mr. Valiant-for-Truth, Mr. Despondency and his daughter, Miss Much-afraid, and the young woman whose name was Dull, have a vitality that can never decay. A man writes one greatest book; you can trace this fact all the way through the history of literature. And yet, we recognize in the second part of "Pilgrim's Progress" the footsteps of that original genius in whose mind it had its birth.

The close of the second part is almost as wonderful as the close of the first. I quote but a few sentences, as representative of many more. "After this is was noised abroad that Mr. Valiant-for-Truth was taken with a summons by the same post as the other, and had this for a token that the summons was true, 'that his pitcher was broken at the fountain.' When he understood it he called for his friends and told them of it. Then said he, 'I am going to my fathers, and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought his battles who will now be my rewarder.' When the day that he must go hence was come, many accompanied him to the river, into which as he went he said, 'Death, where is thy sting?' And as he went down deeper he said, 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side."

But the time has gone and we must leave the immortal dreamer and his works. Such a theme as this surely is not foreign to this occasion, marking as it does the opening of a new year in this school of the prophets. The men who now come to us, and the men who continue with us their course already begun, have need to remember that these years find much of their significance in the fact which was

emphasized of old, "Where there is no vision the people perish." In these brief months, the like of which can never come again while life shall last, men whom we trust have been called of God to the leadership of the church in the work of the Christian ministry have a period for reflection, for meditation, for the seeking of visions and the dreaming of dreams: visions and dreams that shall have a very definite relation, in time to come, to the common deeds of the common day in the life of the people. May the experience portrayed in the lines which bear the name "The Valley of Silence," be theirs in rich measure.

"In the hush of the Valley of Silence
 I dream all the songs that I sing,
 And the music floats down the dim valley
 Till each finds a word for a wing,
 That to hearts, like the dove of the deluge,
 A message of peace they may bring.
 "But far on the deep there are billows
 That never shall break on the beach,
 And I have heard songs in the silence
 That never shall float into speech;
 And I have had dreams in the valley
 Too lofty for language to reach."

In Bunhill Fields in the city of London are buried Daniel DeFoe, Isaac Watts, Susannah Wesley and John Bunyan. Through the yard runs a fenced stone walk, much used by the working people at morning and at night. The gates leading into the enclosures of graves and tombs are usually kept locked but at noon workingmen are allowed to enter, to walk, to talk, and to partake of their noonday meal among the memorials of the dead. We may be sure that it would be entirely pleasing to Bunyan, man of the people as he was, and accustomed as he was to manual labor, to have hard-handed workingmen thus find an hour of repose under the trees which shade his tomb.

HENRY DRUMMOND—TWENTY YEARS AFTER.

By John Richard Brown.

I.

When Henry Drummond died in 1897, at the early age of forty-three, the appraisements of his life and work were singularly unani-

mous. He was remembered as the most successful preacher to students who had ever attempted to handle that difficult class, at least within the knowledge of the men of his time. He was recalled as a clever and suggestive popularizer of science, and as a knight of the spirit who had ventured to roam up and down the No Man's Land between knowledge and faith, and claim it all for God and the spiritual life. He was honored as the originator or the organizer of new kinds of social service, particularly among boys and outcast or offside men. He was reputed to have the most winsome character of his generation, a combination of delicacy and strength, charm and drive, which in spite of the incompatibles which these words suggest, lived in him in utmost naturalness: all the component parts of his character had two foci.

But the limpid modesty of the man had already made inevitable certain limitations of appreciation even in the large love and charity of his friends. He had always, sometimes seriously, just as often whimsically, refused to consider what he had written or done as of anything more than passing importance. Those who did not understand him thought this attitude a pose, and even when he did not give that impression he made many think that his works were only enlarged pamphlets, and that his singular services only seemed to be innovations. When other men took up his methods with students and used them successfully, he was the first among equals in the minds of college men. His science was sharply attacked; it was called second rate and inaccurate, and the eleven analogies which he entitled "Natural Law in the Spiritual World" were said to be misleading even as analogies, while it was claimed that in "The Ascent of Man" he attempted to prove too much, and in consequence left a good argument, that for altruism in nature, imperfectly attested. It was found that in some kind of social service which he had the reputation of originating he was only an improver; he was not, for example, the founder of the Boys' Brigade, but only its popularizer and promoter. But in all this reduction of acknowledgement, one thing was invariably left intact: Henry Drummond had a character and a faith which made him always, in the language of his friends at college, the Prince.

But since his death in Tunbridge Wells twenty years ago, his reputation and influence, if only those of a second-rate scientist and fortunate popularizer, have had a strange career. The reputations

of men drop from books to chapters, from chapters to pages, from pages to paragraphs, and from paragraphs to lines—until the day comes when the very name has to be explained. Second rate reputations get safely ensconced in dictionaries, in college memorials, and in the fragrant memories of friends; they do not live in the streets. Drummond's reputation on the other hand has increased steadily. Science has since his death taken him very seriously. It has been discovered that much of his work in science was original and discriminating, but because he had written about it interestingly instead of concealing it in scientific jargon, it had been misunderstood. Two German savants have proclaimed the "Ascent of Man" a classic to be put side by side with Darwin's *Origin of Species*. He was found not to be far wrong when he spoke of "Natural Law in the Spiritual World"—if the new physics mean anything they carry that implication. He has profoundly influenced two such diverse thinkers as Bergson and Eucken. The new French school with Bontroux at their head frequently quote him.

His work among students was laid down on psychological and permanent lines. A writer on recent movements with men says that every principle and every method can be traced back to Drummond. He was careless of originality; when he saw an idea of service in a crude method, he took it up and his deft and artistic mind evolved out of it a new instrument. The Boys' Brigade, when he enthusiastically adopted it, was only a parish idea in the mind of a Glasgow business man; but it became in Drummond's hands an adequate if only temporary method of enlisting boys. He had evolved it to the point where it was soon to become something else. It was there that Seton-Thompson and Baden-Powell found it, and carried it on to the present Boy Scout movement. A reputation that has grown steadily without eclipse or hindrance, and without any interests to foster it, must belong to the world's small stock of greatness. It seems as if the time had come to say the more adequate word for Henry Drummond.

Three lives have been written about him—that by his life-long friend George Adam Smith and two by Lennox and Menzies, men with whom he was most closely associated in the days of work among Edinburgh students. In the years since his death practically no new facts have been discovered which would modify a biographer's

conclusions, and no other formal lives are likely to be written. But his standing is so changed, and the pedestal he holds is so much higher than that which was accorded to him twenty years ago, that a new interpretation of many things is now necessary.

It is with a loving heart that I attempt to do this. I cannot pretend that what I write of Henry Drummond is the result of intellectual detachment. He was my friend. In two years, when he was at the zenith of his influence and at the flood tide of his work with Edinburgh students, I was one of his personal workers. His enemies said that he hypnotized men. I am even now content not to analyze his influence over myself. I only know that when he came into my life the most gracious and Christlike influence it has ever been my experience to meet, stole into my soul and has lived there, a guarded possession, ever since. I have been with him at the table when all was merry; I have skated with him on Duddingston Loch under the Shadow of Arthur's Seat; I have been with him in the Enquiry Room where he has fought for the souls of men; I have been with him in the quiet of a room where he prayed for me and my life problems. When Eckermann wrote his "Conversations with Goethe" he said that he would present *his* Goethe, even if he wrote of a Goethe that no one else would recognize. I promise to give *my* Drummond, even if others think they must wait awhile before they accept it.

II.

One year the highly orthodox at Northfield, headed by Dr. Pierson, asked Mr. Moody to refuse to allow Drummond to speak again on the Northfield platform and to take his name off the program. Mr. Moody declined to do so on the ground as he expressed it in terms of life, Drummond was "the greatest Christian he had ever known." One of his friends said that Drummond was the first in a new order of sainthood. He had taken the word saint out of the refuse heap where it had been cast for long disuse because of the outrageous treatment it had received, and had worn it again—without fear. He impressed Mr. Gladstone as being the most natural Christian he had ever met.

The making of the new sainthood in Henry Drummond is a fascinating story. It cannot be told, however, in the form of a biography.

Events of the spirit defy dates and scenes. As one of his most intimate friends has said: "What is written of Henry Drummond cannot be a chronicle; it is only a suggestion." He was born in Sterling, Scotland, of parents in comfortable but not affluent circumstances. Sterling is on the Firth of Forth, and is steeped in the romance of all parts of Scottish history. A great castle frowns on the rocks; a monument of colossal size is raised to William Wallace, who four miles north on the carse of Sterling, defeated and destroyed at Bannockburn the English army; Ben Lomond and Ben Nevis to the north and the entire lower range of the Highlands appear out of the mists in the morning—it is the place where Highland and Lowlands meet. The people to the north are all Celts, those south of the Firth of Forth are all Saxons. The Celtic strain was strong in Henry Drummond; in the straight, lithe form, in the reddish hair crinkling into curls, in the high cheek bones and the intense grey eyes—the most seeing eyes of his generation, so George Adams Smith used to say—the outward marks of the Celts were clear. In his mental habits he was of this same stock: the intuitive sense which was often impatient with formal logic, and the mystical note which but for robust faith might easily have degenerated into melancholy longing, and the inevitable artistic touch on everything he did or attempted—these told of the Celt in him. But from his mother he had inherited that lowland Scotch robustness which has never been afraid of adventure, which has developed will power to the point of undying patience, and the ability to create and organize on a world plan. These two streams of heredity and mental habit did not run side by side; early in his life they became one united and always developing nature. He was never the victim of his heredity.

His conversion was that of a clean-living youth whose soul had grown unforced, and who was ready to respond to the Highest when he saw it. When only nine or ten he had felt the high pressure method of a town revival. He believed that he was converted at that time; but the law of times and seasons made him later revolt from that experience. It seemed to him afterwards a most unnatural phase of life. When he was fourteen he looked over the awful verge of manhood. There he saw Jesus Christ and on the open road of his youth took him as Lord and Savior.

This experience had much to do with his evangelistic work in

after years. He had little patience with methods of spiritual pressure, but he believed with all his heart in ethical passion. His own experience, moreover, made him indignant with the attempt to turn children into plaster saints. He himself was given a copy of Bonar's War of Peace to read at the time when he joined the Free church in Sterling. The strained spirituality of the book, disturbed him and for a time made him doubt if he were a Christian. Years afterwards he told some friends that it had done him a great injury. He was repelled by its intolerance, its theological straightness, and its casuistry.

In one other way he was a different product from that which the rigid evangelicalism of the time liked to turn out. He was asked years afterward what his movements of soul had been at the time of his conversion. His reply is a golden word for all who deal with children: "A real boy never thinks of such things. It is his business to be a boy. I was a real boy." At that time he had never heard of Horace Bushnell; but the new order of conversion and the new type of sainthood, of which Bushnell had prophesied, came to pass in Henry Drummond.

In a most striking way he was again to break down the idols of language and to prove that all work ranks the same with God. At the age of fifteen, for the first time, he had a sense of vocation. He named it his "call;" but he declared flatly that it was not a call to the ministry. Up to that time no other kind of call had been heard of, and this way of turning words upside down and giving them new labels was vastly confusing to those who loved the planed and squared edges of stereotyped language. Since that day a new sense of vocation has come into the life of the world. A "call" in life is to that task which God meant us for. The wide endorsement and appreciation of Drummond's idea of vocation is seen in the social conscience on the matter. In Y. M. C. A.'s and Y. W. C. A.'s "life classes" are now held in which men are helped not only to get principles of life and a definite object of faith, but to find their place in life. The principal business of summer conferences is how to enable men and women to discover their own powers, and then to consecrate them to all of life's affairs. How different this is from the old days when the attempt was made to dragoon every man into the ministry or into missionary work. Now men and women go into social work, into business careers, and into educational life with the

same high sense of vocation. When progressive pastors have vocational classes for their young people, and when vocational guidance is being placed on a highly scientific basis, the revolutionary statement of Drummond that at fifteen he had "a call," but not to the ministry, is discovered to be only the beginning of a new spiritual interpretation of all life.

Sainthood did not mean with Drummond a *separated* life in the old theological and evangelical sense, but a *distinctive* life in the things of time. No one can afford to separate himself from the world in which he lives, even in the interests of faith; he decreases his responsibilities and lessens his manhood in so doing, and at the same time invites the temptations of singularity. Drummond had a horror of professionalism and of evangelical cant. He wished to live among men without fear and without reproach in his day and age,—a Christian, in his judgment, is a man who lives life most wholesomely. When he held his famous house meetings in London, the reporters were astonished to see the best dressed, the most urbane and the most charming man in the city stand before them to tell the intellectual and social leaders of the city how Jesus Christ makes a man a gentleman and a real man in his own day and generation. The ragged saint and the ascetic perfectionist would have found little of brotherhood in Henry Drummond. Henry Drummond did much to show ministers how to live with their kind on terms of comradeship and naturalness. The men who came under Drummond's influence felt that they could play golf or billiards, attend a football game, belong to a club or turn back the years in idle sport as naturally as a child bursts out into the sunshine to shout and call for other boys. The change which has come over ministerial contact with healthy human relations was commented on most interestingly in my presence the other day: "The new type of minister is not a cad or a pill."

The new sainthood which we are told Henry Drummond made natural and desirable was characterized by the gift of *intuition*. Constructive and systematic theology made no appeal to him. This does not mean that he was careless of exact statements for no one of his time loved clarity more than he. But systematic theology seemed to him like making a survey of a country, publishing boundaries and allocating territories before the continent had been entered; it is

just as absurd and futile as a pope's bull giving an entire continent to a single nation when the interior is unknown, and when even parties of exploration have difficulty in making a landing. Systematic theology is making conclusions when the materials for drawing them are not at hand and cannot be obtained.

To Drummond's mind the truth of faith is a series, never complete but always real, of what Professor Royce has happily called "spiritual insights." The Bible has more of these true intuitions than any other literature in the world. The process of seeing will continue as long as there are eyes to behold and hearts to regard. All truth with Drummond is the spiritual vision. His metamorphical language is largely that of sight. His is partly racial, for the Celtic genius makes much of the insight and the vision; Drummond's friends used to say that he had the uncanny gift of the second sight." His ability to read the hearts and the character of men was as accurate as that of the medical genius who can tell from the gaze of a man's eyes or the color of his face from what disease he is suffering.

It was this intuition, or constructive imagination in Drummond, which gives his scientific studies such persuasiveness. It is insight and not logic which gives life, and Drummond had to turn all truth into terms of life. A book of erudition as such did not interest him. It will be recalled that he whimsically divided his library into two parts—the *dipper* books, those which he simply consulted, and the *owl* books with which he lived, and to which he came back for fresh draughts of inspiration. In an address in Melbourne on "Books and Reading," he says of some of these *owl* books: "Ruskin taught me to see. Emerson taught me to see with the mind. George Eliot opened my eyes to the meaning of life. Channing taught me to see and believe in a God." All life, and all truth then, are so many intuitions; they make life a series of visions. In "The Changed Life" all in mind and heart is transformed, by the look at Christ. In all this teaching there is nothing singular, for Paul himself laid as much stress on vision. But it was Drummond who took it out of the language of the mystic, and made it a concrete and psychological fact.

Here are all the elements of the new sainthood compounded in Drummond—religion according to the times and seasons of life, naturalness, a normal and healthy life in the world, and a reliance on the heavenly vision with an obedience which asked no questions.

III.

Henry Drummond was not ashamed of the word "evangelist" and often gave the name to himself. From any test which may be applied to him he was one of the great evangelists of all time. Thousands of men and women found their way into the eternal peace by his help. His converts not only stood the wearing down process of passing time, but also, hundreds of them have become the leaders of the new age. He loved the business of introducing men to Jesus Christ, and if anyone had a passion for souls Drummond felt that fire. Since his day the methods of evangelism, particularly with young men and women, and with persons of education, have entirely changed. His ideas of evangelism are contained in his address "The New Evangelism;" it is little more than a description of the methods by which he worked. The phrase was vigorously attacked, and those who examined the contents declared that the evangelism which he practised was not evangelism at all. After the test of twenty years we know that the critics were wrong.

The way in which Drummond found himself as an evangelist is one of the romances of religious work. He had finished his course at the University of Edinburgh, and had completed two years of study in the Free Church Theological Hall. He had made up his mind that he wished to teach science, but just where or how was not clear; as a broad preparation he had decided to take a theological course. During his second year in the Theological Hall D. L. Moody invaded Scotland. In England Moody had found a foothold with difficulty; his uncouth ways, and his murderous treatment of the English language, had not appealed to the critical English mind. But he had broken down all prejudice at last, and he had held a series of remarkable meetings. He had then come to Edinburgh. He confessed afterwards that it was with a sinking heart that he preached his first sermon in that city. Edinburgh was the intellectual and religious center of Scotland, critical and unsparing; a hearing there would open every other city in all parts of the British empire. On that first night the faculties of three theological schools, the leaders of the churches and the members of the various learned societies of the city came out to hear him. They capitulated to him completely; they believed in him because of his transparent sincerity and his great simplicity. From that night learned and literary Edinburgh sat at the feet of Dwight

L. Moody; and the gospel of Jesus Christ ran and was glorified in all Scotland.

A theological student was in the audience that first night—he was caught in the enthusiasm and committed his life for service to the ex-shoe clerk of Chicago. What a contrast they were when Drummond sought out Moody the next day and offered himself for any kind of personal work. The American a short, stocky person with a shrewd brain, a warm heart, a raucous voice and a strange language,—the product of conditions which had prevailed for generations in his family; the Scotchman young, slender, elegant and a finished product of an old-world environment of culture and faith. But the two men fell in love with each other there and then. Drummond, always careful and abstemious in praise, in after years called Moody “the greatest human he had ever known.” The friendship, begun that day, never slackened or fell away.

Moody tested his new worker in the enquiry room. It was not long before Moody found out that his volunteer worker had a genius for dealing with souls—particularly with boys and men. It is singular that Drummond, with all his natural charm and his swift insight into human hearts, should have had no success with women. On several occasions he held meetings for girls and women; he dismissed them without any results. But his success in handling boys and young men was so striking that Moody very soon put him in charge of all work among these classes. This meant that he must give up his theological classes for a time—and he was not to go back to them for two years. During that time he organized all the work for young men, made preliminary visits to all the places both in England and Scotland where Moody intended to labor; besides, he held many meetings of his own in which untold numbers were brought across the line by a great will decision for God.

But the day came when Moody finished his work in the British Isles and had returned home. He left behind him, simply because Drummond could not go with him, a young man in a strange situation. Drummond was still under twenty-five; next to Moody himself he had the greatest reputation and the largest number of converts to his credit in the entire evangelistic field. But he had not yet decided on his life work, and he was officially still only an undergraduate theological student. It was entirely natural that he should think by

all the obviousness of the success he had had in the past two years, that he ought to be an evangelist. He went to Bonskeid to consult one of the wisest women in Scotland, Mrs. Barbour, the mother of a classmate and a life-long friend. She told him that "the evangelistic career is apt to be a failure—a few years of enthusiasm and blessing, then carelessness, no study, no spiritual growth, and too often a sad collapse." His gift of insight pointed the truth of all this to his imagination. His decision may seem strange and illogical; but he made up his mind to be a teacher of science and to make evangelism the business of his off hours. He had come to the conclusion that under no conceivable circumstances would he ever enter the ministry and become the pastor of a church.

The fires of evangelism never died down; if anything they burned more brilliantly as the years went on. The working out of providence opened an entirely new field to him, in which all his powers of evangelism were engaged. He had been made lecturer on natural science in the Free Church Hall in Glasgow, and a little later full professor. His best known colleagues were A. B. Bruce and later on George Adams Smith. For several years he met classes, took men on short scientific expeditions, and acted as pastor of a little mission church. The leader and the winner of souls seemed to be lost or forgotten in the professor. Then came the day when a unique opportunity was to be presented to him. A meeting of students in Edinburgh University, his alma mater, had been called to hear two English college athletes tell the story of their faith. They interested the men so mightily that subsequent meetings were held. The interest was beginning to die down. Then it came to someone's mind that Drummond was in Glasgow, and that he might be drafted in to keep the meetings going. Drummond responded to the call. It was his intention to keep a temporary interest alive as long as possible; he had no plan for the future. The meetings begun in this almost casual way lasted for seven years; they were not given up till Drummond's health became so precarious that all public work was forbidden.

The Edinburgh meetings for students stood out in Drummond's mind as the most important service that he was called upon to make to the kingdom of God. They are unique in all evangelism for their numbers, their influence, their methods and the length of time they

were held. They cannot be thoroughly appreciated until the life of Edinburgh University is considered. The University is a college and a group of special schools, the buildings of which are scattered all over the city. The students themselves come largely from the middle class in Scotland—that race characterized by passion for learning and accomplishment. The intellectual life is intense, and the hunger for thoroughness is communicated to all the more special groups. In the special schools the foreign and colonial contingent is very large. There are no dormitories and the men are scattered all over the city. Because of the interests which special groups develop, class solidarity is weak and much of the sentiment that holds an American college together is lacking. It is very difficult to create community consciousness in such conditions. But this was the very thing that Drummond did. In his meetings arts, medical, law and scientific men sat side by side or worked together.

I recall most vividly the first of these meetings that I attended. The hall seated one thousand; admittance was by ticket only. On the platform sat the Honorable Gentlemen of the Advisory Committee, members of the choir, the chairman of the evening, and Henry Drummond himself. The chairman on this first night of the term was Lord Aberdeen, a life-long friend of Drummond, and known on both sides of the Atlantic as a devoted public servant. Drummond had just returned from his visit to the South Seas, to Australia and New Zealand. When he entered the room he was given an ovation. A hymn was sung, a short passage of Scripture read, a short and uneclesiastical prayer was offered, the chairman made a few stately remarks—and Drummond began to speak. He had a rich burr in his voice; but what a voice it was! Not deep or thrilling in its first notes, it was flexible to every demand of intellect or feeling. It was a quiet voice; it did not have either the range or the push of the orator's speech. But men listened. The style was that of a cultured gentleman who seemed to choose every time the final word. The subject that night was "The Missionary Motive"—an address which later delivered and published elsewhere seemed so revolutionary that charges of heresy were formally laid against him in his own Presbytery. As the address—it was not a sermon—reached its conclusion the feeling was intense. This did not come from any emotional appeal, for that was utterly lacking. It was rather the conviction that some

great and unevadable truth had been given to the will for action; the feeling was the trembling of all the powers of men before something of eternal importance is settled. The address was over, and a hymn was given out. At the same time the same quiet voice invited all men who were interested to stay either for conference or question. And the crowd filed out, but at least fifty men remained. He and his workers then took those men into easy intimacy; as Drummond used to express it, he "buttonholed" them for the kingdom of God. The greater part had their destiny settled before the lights were put out. When we said "good night" to him we saw him arm in arm with some man. We knew what it meant—he would spend the time till midnight or longer in helping God to clean up a soul.

In all his evangelistic work there was an ethical inexorableness that withered the cheap notions of salvation which at that time were taught in so many pulpits. Salvation was never easy, forgiveness was never forgetting, and the new life was not a debonair refusal to recognize the past at all. One night a medical student who had taken his degree in Arts was brought under Drummond's spell. But he could not settle the matter of personal faith, and week after week he came more eager, more wistful each time, with his unerring sense of the cure of souls. Drummond knew that something was wrong. Drummond went with the man across the Meadows that night—that delightful roomy park in the new part of Edinburgh—and the story got finally told. In his final examinations the student had cheated; he had fooled every proctor and every professor in the examination hall. He had received his degree without disturbance of conscience—and no question had ever arisen in his heart about the ethical quality of the thing he had done. But what should he do now? Could he be a Christian and hold the guilty secret in his own breast? At midnight the student agreed to go to the Senatus the next day, tell what he had done, and take any consequences that might follow. He kept his word—and Drummond went with him. His examination papers were brought out of the lumber room, he was asked to tell in what parts he had cheated; credits for those parts were immediately deducted; when the credits were finally added, it was found that he had just enough to warrant his keeping his degree. For this reason no public scandal was ever made of this matter, and it had not been known to others unless he had one day told a number of us the whole story.

Drummond's principles in evangelism were exact and sharp. To him the Christian life is so normal an experience that certain phases of it can be stated in forms of law. He believed that it is a scientific experience—it is not a fortuitous matter; if the causes are laid down—and the causes are clear as daylight—the result will always follow. It always irritated him to hear men speak of the Christian experience, piece of magic, which came over irregular and pathless spaces out of the Great Unknown; it cannot be locked up in the finalities of the old Calvinism. To him the great change in the soul is *vital*: hence in dealing with men in matters of faith he thought and talked in terms of life. He never asked men what they believed about Jesus Christ; doctrinal statements or tests seemed to him an offense when the spirit of God was creating the experience in which the highest appreciations of the soul would of their own accord take doctrinal form. The Christian experience must be *ethical*, it must represent moral struggle and moral change. Because he was helper and attendant in so many of the ethical battles waged in the hearts of students, the reaction on his own nature was at times terrible. After a certain men's meeting he was being entertained in the home of a friend. The friend tells what took place. "I found him there leaning with his head bowed on the mantelpiece, looking into the fire. He raised a haggard, worn face when I spoke to him and asked him if he were very tired. "No, not very. But, oh, I am sick with the sins of these men! How can God bear it!" And yet there were some who said that Drummond did not have the root of the matter in him! Before this term had been abused, Drummond spoke of his method as *psychological*. We know now just what he meant, and we endorse it; but when first suggested it was so revolutionary that some of his critics had no word for it but reprobation. A belief that the soul has its seasons, that it has its times for normal experience, that its revolutions may come later in life, is a truism to-day; but Drummond took it through a wide experience first, and then its acceptance came.

Drummond liked the name "evangelist" better than any other if a title had to be found for him. He knew the theory, he practiced the art better, than any other man of his generation. He dreamed of new conquests in evangelism. After his visit to Japan he thought very seriously of giving the rest of his life to the evangelization of

that empire. But when he came back to Scotland the seeds of the disease which was to take him away had risen above the sub-soil of his consciousness, and his sick body began to count time.

IV.

When Henry Drummond finished his divinity course, he might be described as a traditional conservative. Knowledge and faith were still in different compartments in his mind. But both, at first, to his delight and later to his sorrow, were to have all dividing lines removed.

He was essentially a scientist, and the traditional method of reconciling science and religion he saw was a moral heresy; it was the same doctrine, although in different form, that a thing might at the same time be philosophically true and yet theologically false. At last he came to appreciate the fact that the natural and the spiritual spheres are one world, to be known by the same faculties and to be explained by the same reason. He accepted and used the scientific method.

In his last days in the Divinity School all Scotland was shaken to its center by the heresy trial of Prof. Robertson Smith. Smith was Scotland's most brilliant student, a scholar and a saint in the thoroughgoing Scotch sense of those words; at the age of twenty-three he had been made full professor of Hebrew, and at twenty-six, so great was his erudition, he was made general editor of the tenth edition of the *Encyclopedia Britannica*. At thirty he was acknowledged as the greatest Biblical scholar in the English speaking world. In two books and in several articles in the *Encyclopedia Britannica* he had announced his adherence to the general principles and methods of what is now generally called The Higher Criticism, and in particular he had exploited and enlarged the Wellhausen-Graf theory of the analysis of the Pentateuch. He was tried for heresy by the General Assembly of the Free Church. At the first trial the matter was dropped because of lack of evidence; at the second trial he was convicted and removed from his professorship. Till this trial cast out of her colleges the most brilliant of her sons, Drummond had taken little interest in the whole affair; his interests were scientific, literary, and psychological—he had not concerned himself with questions of Biblical scholarship. But he now gave himself to a careful

and candid study of the entire problem. The position he finally took anyone might have anticipated: he accepted the modern point of view with regard to the Scriptures wholly and without apology. It was by this method that during the long years of his evangelism he explained the difficulties of Scripture, and every sermon he ever preached assumed the modern point of view.

Little by little Drummond had discovered that the most effective illustrations for faith are found in nature. When he became professor in Glasgow he took a mission church at Possilpark, and acted as its pastor. The constituency was made up entirely of working folk. He made for himself the discovery one day that the facts of nature explain the spiritual because they make up the same world and are governed by the same laws. The special habits of each section of nature which we call laws are duplicated in the divisions both below and above it: the same laws which govern the making of the rocks determine the forms and life of animals. The spiritual, likewise, can always be restated in terms of the biological. In the first draft of his addresses he wrote one chapter on the mechanical relations of nature as a basis for the understanding of the spiritual. But he quickly saw that even as illustration the material limped, and he then confined himself to the large facts of biology which were to him at the same time chapters in the story of the spiritual life.

There are two striking incidents connected with the preparation of "Natural Law" which explain its picturesqueness and disjointedness. The chapters were originally separate addresses, later worked over, to the congregation, on Sunday nights, at Possilpark. Not only were they eagerly listened to, but they seem to have had remarkable spiritual results. The evangelistic results were so unexpected that the following year the workingman's church became an independent organization. While the addresses were being given they were published in parts in a London magazine. They elicited no comment of importance, and those who did criticize do not seem to have understood what they read.

The eleven chapters of the book are disclosures of the working of the great facts of life in the realm of biology, and of the repetition of these same facts in the sphere of spirit. The titles are all scientific—biogenesis, degeneration, growth, death, mortification, eternal life, environment, conformity to type, semiparasitism, parasitism, classifi-

cation. While the book was going through the press Drummond was in Africa. The appearance of the book was the beginning of a literary furore. It was something new in the world. Here was science, or pseudo-science, as some critics called it, made as interesting as life itself. Here was a style entirely unique—crisp, exact, and pictorial; withal, it had a mystic edge in which the religious reader saw the faith break into his favorite prismatic colors. Here was a spirit, a sweet reasonableness, which had never before appeared in books produced on the borderland of faith and science.

The criticisms were directed to the facts of its science, to the understanding of the spiritual life, and to its theological implications. The high priest of English biological science, Prof. Huxley, dismissed it with infinite scorn, and called its argument so fantastic as to be unworthy even of examination. The lesser lights in science then pointed out what they believed were its mistakes in detail. The ultra-orthodox could have none of it, and raised full cry against it. It was called "monstrous." One evangelical leader called it "a stone preferred in place of bread." The theologians bundled it out of mental hospitality as quickly as possible. Before sending the *mss.* to the publishers, Drummond had read it to a group of theologians; with one exception they had condemned it as impossible. With few exceptions the professional theologians the world over treated it with scant respect. When they did not reject it they damned it by the faint praise of "interesting but inconclusive."

But it was a treasure trove to the evangelical pulpit. The language of science was at that time as common as the technical terms of sociology to-day. Drummondism flourished and bloomed in ten thousand pulpits. College students read the book, and it meant to them a rebirth of the gospel. And the common people read it gladly. Drummondism was first a fad and then a cult.

The popular and scientific fate of the book makes a story all its own. When the reaction against it set in, the ebb tide of appreciation went out far; but the return tide is reaching a higher place on the beach than at the beginning. The most popular contention was that the book was a series of interesting "analogies," but nothing more. To give them the name of law is not only too ambitious, but misleading. At one time Drummond himself seems to have felt thus: "I may have put a pressure on certain analogies which they could not sustain.

I would write the book differently now if I were to do it again. I should make less rigid applications to physical laws, and I should endeavor to be more ethical; but it is still clear to one that the same laws govern all worlds. I have never been able to see how laws can be analogous."

After his death the book was examined more critically by technical scientists. The spell of undue popularity had been lifted from it by this time. In their judgment, now deliberately made, it is not only practically flawless so far as scientific exactness is concerned, but it shows an acuteness, and an originality which are the staple of the scientific imagination. It was now remembered that Drummond had been more than a clever middleman in science; he had done original and striking work as a trained scientist in geology, botany, and zoology in such distant fields as Central Africa, the Rockies, and Scotland. It was recalled too, that Prof. Gekie, the greatest geologist of his age, had named Drummond as one of the finest scientists in Britain, and had taken Drummond with him to Western America for complicated geological and mineralogical surveys.

Drummond's final comment on his position has a deeper meaning after twenty years. "It is still clear to me that the same laws govern all worlds." Since Drummond's death some of the most remarkable discoveries in physics, biology and psychology have been made; they all confirm what his insight made clear over thirty years ago. In the world of physics the discovery of the X-ray and the most recent discovery of the S-ray, the discovery of the more subtle substances, and in particular of radium, have made scientific facts of what were only scientists' dreams or philosophers' hypotheses; that there is only one substance after all, in nature, that such a substance must be spoken of in terms of force, and that all distinctions in nature are only habits of mind. The old sharp distinctions between worlds of nature can no longer hold. The differences between physical and vital may easily disappear. Transmutation is an everending process, and the same laws govern it in all relations. When this feeling for the sameness of all worlds in nature is carried higher, we find how its governing conception has created points of view which give us a sense of topsyturvy. We have a non-Euclidean geometry, a new mathematics based on Couturat's study of analysis in mathematical truths. Meinold's theory of objects presumes a single world governed by the same laws.

The new psychology presumes the same identity. Soul has disappeared into the larger synthesis of personality. The more recent philosophies of Vitalism and Energetics, and the brilliant *tour de force* of Bergson's Vitalism, think of one world, governed by one set of laws, and diversified by many manifestations. Drummond's first contention has been amply justified by the development of science and philosophy since his day. The French, particularly, have found in Drummond a kindred spirit even if in his lifetime they thought of him as an able amateur; the new French school, especially Boutroux, quote repeatedly from him.

Drummond's booklets, which were all originally addresses to boys or students, are scarcely theological. Their defects were frequently pointed out—generally that they did not contain a full compendium of doctrine. That gem of exposition, *The Greatest Thing in the World*, was condemned because it did not expound the atonement. *The City without a Church*—a plea for a social gospel—fell foul of all men who hold the purely individualistic interpretation of the gospel. There is no theology, but much religion, in *Tropical Africa*.

"*The Ascent of Man*" was the last book from Drummond's pen. He wrote it when his physical powers were beginning to fail, and in the preparation and rewriting of it he toiled terribly. But his mind was never so keen or his insight more final. In its original form the book was the Lowell Lectures of 1893. It was an evolutionary story of the rise of man's ethical side from primordial slime; it was an attempt to show that man is the goal of nature as well as that of grace. The two chapters in which the conclusions are finally reached, *The Evolution of a Father* and *The Evolution of a Mother*, are as complete examples of his beliefs in terms of life as we can find in all his writings. Because Drummond believed that the atonement is a continuous process he was ready to believe that in the making of man the "Lamb had been slain from the Foundation of the World."

Of course the critics had their tilt with the accuracy of the science of the book. But their day was short this time. Prof. McKendrick and Prof. McAllister came to the scientific defense of the book at once, and had little difficulty in proving that the science of the critics needed some correction and revision. In the last ten years of his life Drummond had become so profoundly interested in the social interpretation of the Gospel that the *Ascent of Man* was accepted as his apolo-

gia for a local Gospel. To a certain extent this was correct, but the synthesis of the work was so remarkable that only a reader having the life history of its author would have called particular attention to it. The big words of religion and the final facts of evolution are—love, science, sympathy, sacrifice, co-operation, brotherhood; these he had written large in the serial story of the nature that makes man.

It is a great book, but it did not make the popular appeal of *Natural Law*. It was lucidly and beautifully written, but there was nothing in it so obviously novel that the public was struck in the face. The time had gone by for that. But it is a book to be read and reread, to be loved and to be bequeathed. George Adam Smith calls it a classic, and he speaks a true word.

When the book appeared the Highland Host, as they were called, the Defenders of Faith who lived in the mists north of the Forth, instituted a charge of heresy. Twice before the same charge had been laid against him, when "*Natural Law*" appeared, and when he gave his Missionary address on his return from Oceanica, in which he pleaded for the social motive and method in missionary work. But on this occasion, as before, the charges came to nothing. The General Assembly of the Free Church of Scotland refused to take them seriously. When John Watson, Ian MacLaren, heard of the last attempt to pillory Drummond, he remarked with caustic appositeness: "You might as well have beaten a spirit with a stick as prosecute Drummond for heresy."

All life is divine, all truth is from God, all doctrine is vital, all belief is reasonable, all things are summed up in Jesus Christ; Henry Drummond not only taught these things to men, and changed untold thousands of lives by making them see all truth and life in Christ, but he made it easier for ministers of the faith to preach them, and confessors of the spirit to interpret them. This is the service that Henry Drummond rendered to Christian Doctrine.

V.

Here was a man whose faith and works were so interwoven, that to separate them even for appreciation is difficult. His work as evangelist has been given. As a teacher he is remembered as a man of unbounded enthusiasm and unconventional methods. He was supposed in his work as a teacher to reconcile science and reveal religion,

but he did it in a way never dreamed of by the man who gave the money originally for the chair. He would take his students on long tramps; he made them see. When he had made them see and wonder, they had little heart for scholastic or apologetic studies in which the sphere and authority of the scientist would be limited.

It will be remembered that when Drummond received his call, he was very sure that it was not a call to preach. He wished to teach or serve or evangelize. He was ordained to the Presbyterian Ministry only to fulfill the legal requirements that the man who occupied his chair shall be a minister in good and regular standing in the Free Church of Scotland. He never used the ministerial title, and he never called his addresses sermons. But he was nevertheless, in spite of all his disclaimers, a preacher of remarkable power. That he could hold with equal ease congregations of working men and of students shows that he had human and homiletical skill of a high order. When he became professor in Glasgow he joined the Renfrew Church, of which Dr. Marcus Dods was the very able minister. Dr. Dods was a great soul who saw at once the genius in Drummond. The relations of the two men were those of father and son. Drummond said of Dods: "Whatever the discovery was worth, Dr. Dods discovered me." Drummond wanted his life to count. He asked for a hard task. Dr. Dods gave him the Possilpark Mission of the church, made up of working people, to minister to. For several years Drummond took charge of the mission, built up a church, raised the funds for a new building, and when he left them they had a membership of 800. Then he asked Dr. Dods for a still harder task. He was assigned the oversight of the old Broomieslaw Slum Mission; this he made in less than two years the model Rescue Mission in Great Britain.

After his return from Africa his work among the students took all his time, and for the rest of his life his work as preacher and evangelist was that of a roving commission. But any one of the list of interests that Drummond took up, inaugurated, reformed or vitalized would make the service of an ordinary life. It was Drummond who took the idea of The Pleasant Sunday Afternoon—that good time for the human driftwood which would combine for their souls and bodies a practical Christianity—and standardized it. It was Drummond who took the Boys' Brigade, that institution which had been born in the brain of a Glasgow business man, and organized it on a national and

international scale. It was Drummond who showed the feasibility of the new evangelism being made a definite mode for all kinds and conditions of men.

And the work this man did which will never be known till God's Great Day! He wrote with his own hand all his letters—and in a year there were thousands. He never forgot his friendships—the persons whom he had helped or who had helped him. He had that intuition that thought its way into the lives of other men and situations. He once said: "Lack of interest in Missions is lack of imagination—of a sense that the thing is real."

Before his sickness a tradition began to gather around him, and as time wore on it grew into a legend. Men felt for him a reverence which they could not describe. An old woman from the slums in Glasgow asked him to come and visit her husband, at the point of death: "I wad like him to hae a breath o'ye aboot him, afore he dees." During his African trip he had contracted a mysterious disease, the nature of which is not yet clear, which was quiescent and in a state of incubation for years, but which became at last a malignant disease of the bones. This suffering was excruciating; to be touched at all was agony, and no medicine eased the pain. For two years this living death continued. But till release came, Drummond was performing a new service. It is best put in the words of his closest friend: "His work was done, yet one of the great services of his life remained to be rendered. He was strengthened to show us how to suffer pain uncomplainingly, endure long illness, thinking more of others than of himself, and at last face death, not only without fear, but without even a strained or hectic consciousness of his fate. His sense of humor never deserted him, and he would invent new stories to tell his friends. He chaffed his friends and he chaffed himself. One day he broke out: "Ah, you can't think how horrid I feel. I have been giving all my life, and now it seems to me positively indecent to be only getting. Well, perhaps, there's a lesson in that too." He would ask his friends to pray and to read the New Testament. "That is the book one always comes back to." He loved the simple paraphrases he had learned in his boyhood. He beat time to the old Scotch tune of Martyrdom, and joined in the chorus. •

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the glory of His Cross,
And honor all His laws."

When the hymn was done, he said to his friend, Hugh Barbour: "There's nothing to beat that, Hugh." On the last day he talked of John's Gospel, and murmured a message to his mother. The human and the divine were united in his interest to the very last.

They called him "The Prince" in college, and he carried his regal spirit to the end. Those of us who crowned him in the days of his flesh carry the memory of that coronation in our hearts—and after twenty years we know the crown was rightly placed.

HOW SHALL WE PREACH CHRIST TO-DAY?

By Elijah A. Hanley.

What do we mean by preaching Christ? I mean that we shall so present the person of Christ, His work and teaching that men shall accept Him as their Saviour and consecrate themselves to His way of life. Preaching Christ must present the facts of His life, His character, His work, His saving power, His ideal and interpretation of life, and the hope of His Kingdom. All this, I trust, represents our common understanding. And the test of preaching is just this: Does it win some measure of acceptance to Him and loyalty to His cause? I must feel that as ministers we mean to make and do make a fair presentation of the Gospel. Yet somehow our appeal falls short and men with very few exceptions are not reached.

During the war, British ships carried a kind of wire screen which hung out in front of the prow to ward off mines and, unless I am mistaken, something of the kind was used also to deflect torpedoes. This is a striking illustration of the attitude of many men when the Gospel is preached to them. They are fore-warned and fore-armed against our appeal so that it does not come home to their hearts. Because of presuppositions and predetermination, they deflect or otherwise avoid the point and force of the Gospel message.

Just what is the attitude of the supposed hearer to whom the Gospel is addressed?

First of all we encounter the fact that only a very small minority of men, who are not themselves confessed followers of Jesus, ever hear the Gospel. They are not there. The Gospel is preached in our churches and the overwhelming majority of people who are not connected with any church never attend these services. They may read extracts of sermons in the press, occasionally attend an open-air meeting, or meet a fellow-workman who talks about Jesus Christ. But the

chances are more than ten to one, perhaps 97 or 98 out of 100, that the people who do not belong to church, do not hear in any clear and definite way the presentation of the Gospel. Suppose we should assemble the workmen in any factory in this city, ask how many did not belong to church and then ask how many of these had recently attended a service where the Gospel was preached; how many hands, think you, would go up? Would it be more than two or possibly three out of one hundred? I question whether it would be as large a number as three.

The reason for this situation calls for earnest inquiry before we proceed further. Manifestly we cannot preach the Gospel unless we get a hearing, and we may finally be driven to ask whether there are not other ways of making Christ known besides the stated preaching services in our churches. It is rather a surprising fact that we are all trying to preach in the same way and that we have shown so little resourcefulness in delivering our message. Socialists have been far more adaptive in getting their teachings to the people. We have made little use of the open meeting and the printed page. Clearly we have a traditional, stereotyped way of preaching. The sermon must have a text, and an orderly procedure; it must go with prayer and many preliminaries. Our preaching is always a monologue. Anything like give and take between the speaker and his hearers would be in exceeding bad form.

With this observation about the character of preaching, we go on to ask why is it that the rank and file of men not members of church do not go to preaching services? In view of what the church has to offer by way of attractions, it is very extraordinary that more men do not go. They have the opportunity to hear good music, to meet many of the best people, to encounter some of the best influences, and all at a financial outlay that will be determined largely by their own choosing, and in addition, they may hear the way of life in Christ set forth by duly appointed and trained teachers. Yet the unchurched do not go except in rare cases.

Why are not men drawn to the church? They seem to have no interest in its affairs. Their lives are fairly full, other attractions make an appeal, and the church stands as one of the many things whose physical existence they accept but in whose work they do not have the slightest concern. Sheer ignorance therefore accounts for the absence of many from preaching services.

But I think we must go further. There is a certain indifference

toward the church that is more than the result of ignorance. It amounts even to reluctance. Men have settled habits that are hard to break. They are disinclined to meet that which they do not understand. The question of seats, of responses in the order of service, are more or less bewildering to the uninitiated. Personal encounters too are a tax. Clothes and money may also enter into consideration. Attendance at services is supposed to cost something and since there is no special pull, men do not see why they should go to additional expense in the times of the high cost of living. In a word, the feeling of the average man outside the church is a mixture of ignorance, habit, fear of embarrassment and disinclination to make any new efforts or incur additional expense.

Then there is found among others an attitude of hostility with which we must reckon. To them it seems that the church toils not neither does it spin but only cumbers the ground. Many feel that it is an economic burden, a barrier to progress, a dead weight on every effort that would lead toward better social conditions. This attitude is largely an importation from the old world where the church has been most oppressive, but it is gaining headway among many well informed radicals in our own land. We should be surprised and perhaps shocked to know how churches and ministers of the Gospel are regarded in many circles of earnest-minded men.

Is the church unselfish? Has she lost sight of herself in seeking to help men, or is she thinking much also of her numbers and her ducats, her respectability and patronage, and her rivalry with other churches? Who can fail to see that our churches have not been free from this spirit and that it has greatly handicapped their appeal to men? If we take our stand by the man outside and hear him ask: "Just what does the church want?" and if we think of the number of competing churches, the constant appeals for money, the reluctance of these churches to co-operate, will we not feel that the spiritual motive of the church is somewhat obscured and that she is at least sharp-eyed for her own interest?

Along side the suspicion which the world has with regard to the unselfishness of the church, we must note also a considerable degree of misunderstanding in regard to her teaching. Many diverse and conflicting voices call saying: "This is the way, walk ye in it." There is Romanism and Catholicism, which cause heart-breaking situations in

many a family. There are the various forms of Protestant Christianity, each with more or less insistence on certain definite essentials, each with its own form of absoluteism running the whole gamut of variety from being the only true brand of Holy Ghost religion, to the only church that affords an assured social standing. Then after the main ramifications of Protestantism, we have such freak faiths as Christian Science, Spiritualism, Mormonism and what not.

Now all this inevitably obscures the central things in religious faith. Sectarian or denominational interest, in an effort to justify itself, inevitably warps the Christian message so that it is more or less one sided, and the very divergence and conflict tend to confuse the mind of those without, so that men know not what to think. It is all plain of course from the Catholic point of view, the Baptist point of view, the Christian Science point of view, but how does it appear to men who do not have these points of view? And when men hear us say: "This is the way" will they not ask in confusion What way? Which way? I have oftener wondered, as no doubt we have all done, what a privilege it would be to preach the Gospel to men who have never heard of Episcopalians, Baptists, Methodists and to tell for the first time the story of Jesus and His love.

The same thing has happened in Christianity, which is so clearly seen in Judaism; old historic forms and interpretations have become a barrier to an understanding of the Gospel. I cannot subscribe to the creeds as authoritative for my own soul. Ecclesiastical millinery with all of its bibs and tuckers is an abomination to me. The absolutism of a church which will put its ban on a marriage, however pure, if not solemnized by its own priest and will not permit the bodies of the dead to rest beside their own flesh, if they have not been sanctified by its own rites—all this I hate as I hate the absolutism of Germany and all tyrannies over the soul. Yet all churches have something of this absolutism. Every one will admit that it is a little more correct in some particulars about its creed or its ordinances than others, without realizing that in these contentions it is tithing mint and anise and cunnin and is omitting the weightier matters of justice, mercy and faith, matters which count above all else with God.

Accordingly when we try to preach Christ, we seem to speak across a chasm to men from whom we have been separated by a long process of misunderstanding. We speak to minds that view us critically and

with reserve if not with suspicion because they have felt that we were not quite genuine in our devotion and because they have seen so much of division and conflicting opinion. When we preach therefore we must reckon with an attitude which men already have; we must overcome presupposition; we must dig through walls of prejudice until we can get at the real man and secure his consideration. Sometimes we speak of preaching the Gospel as though it were talking into a graphophone ready to receive whatever we say and all we need to do is to repeat the story of Jesus and Him crucified. Nothing is more childlike in its simplicity. Preaching the Gospel is like Mrs. Judson trying to reach the King of Burma when her husband was in prison, and her way was hedged about by ignorance, misapprehension and the customs of an oriental court. So are the minds of men prejudiced, walled about and fortified by the presuppositions and the misunderstandings which have grown up through long centuries. Any preaching that does not recognize these attitudes of men and try to deal with them is just talking into the air no matter how fervently one may repeat the great declarations of the faith.

With this situation before the church and the preacher of the Gospel, what must we do? We should realize first of all that the church has herself to thank very largely for this situation. She has allowed herself to be discredited to a very great extent by her lack of single-hearted service, by her divergent and conflicting testimony, by her confusion of principles with that which is incidental, by the lack of seriousness on the part of her own members, and let us say frankly, by the poor preaching of which we have all been guilty. It is necessary therefore for the representative of the church to accredit himself and his institution before he can make much headway in getting at the minds and hearts of men outside. If he does not, they will not listen; if he does, he will have more than a fighting chance.

Just this is what Paul had to do when he met audiences which regarded him as renegade Jew or as a corrupter of the faith. He had to prove himself—his sincerity, his power of leadership and his conception of the faith. When Christianity was launched it was discredited in the minds of the people because of the suffering and death of Jesus. These had to be interpreted and vindicated, or the minds of men could not be reached. Even so, the minister of the Gospel must present his credentials to-day, he must stand only on defensible grounds, and thus clear the way for preaching the truth.

Sooner or later we must purge every selfish motive, abandon every position that may justly be called sectarian, and take our stand humbly and yet with the utmost conviction as messengers of Jesus and teachers of His way of life. I can see no great future for preaching as denominational propaganda. Denominations we shall have and shall need for the indefinite future, but they are meant to be fellow servants in the work of our Master, and units in the great army of His Kingdom. Their pride, rivalry, self-interest, and false emphasis, will only obscure their great mission and make it harder to accomplish their true work. Nothing but unimpeachable honesty and loyalty to the Gospel will clear the way. We must acknowledge our narrowness, our neglect, our lack of charity, our failure to preach the truth in due proportion, and go to men confessing that we have been unfaithful, both we and our churches. With that approach much of indifference will be broken down, hostility will melt away, and men will recognize at once the tones of spiritual truth and moral honesty.

Now if Christianity cannot do more for men than has been done for many of our converts, we shall inevitably face the question in the minds of thoughtful men and in our own hearts also whether it is worth while to make that kind of Christians and whether what we have accomplished is worth all the money and effort which we have expended. Nay, that kind of Christianity deadens the moral sense and is a foe to many a good work; it is a back fire to Christian effort, it is a living denial of the faith. "Now when they beheld the boldness of Peter and John, and had perceived that they were unlettered and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man that was healed standing with them, they could say nothing against it". When men thus see the fruits of righteousness, goodness, brotherhood and democracy in the courts of Christianity they will not be able to gainsay the truth and power of the Gospel message.

The preacher of the Gospel must shame the contradiction in his church if he would shame the contradiction in men without. This can only mean that we must have a spiritual reformation in the Christian church, before there can be or ought to be any large gain in her membership. I do not mean that there shall be a reversion to an early type of emotionalism, or a revival of credal authority, but instead simple devotion to the way of life as it is in Christ. The church must take

Jesus more seriously and must ask: What are His ideals? What does His spirit require? What is the good He would have men seek? There must be created in the souls of men a hunger for these things until their hearts shall be filled with a passion to know and to do the will of Christ.

Will the church stand for this kind of revival? Will our "leading men" endure preaching that calls them to the fear of God, discipleship to Jesus Christ, the service of their brothers, and the practice of fairness, justice, democracy and brotherhood in all the relations of life? Can the church be made safe for democracy? Will a preacher who seeks thus to accredit himself, be discredited in the church and debarred from preaching Christ to the world? Without doubt the task will be difficult, the strain very great and almost anything may happen. The experience of Jesus, the prophets and all great spiritual leaders, is illuminating. The impact of their preaching on the moral insensibility of religious organizations was bitterly resented and often resulted in their own undoing, but the testimony was undying and in the end the truth prevailed.

But whether the church will stand for it or not is not the all-important question. The Master of us all stands for it, and down in the hearts of men is a reverence for the majesty of goodness that evermore bears witness to the power of the truth. What else can matter? Would we preach Christ to the multitudes? We must have boldness, a clear estimate of spiritual values, and we must make the loving yet unflinching demand that Christianity shall be Christian in the lives of all who follow Jesus. One great credential is required of the minister who would preach Christ to those without the church; they will ask in simple directness: "Do you preach Christ to people inside the church?" To be able to answer that question in the affirmative, is to have an entree to the unchurched masses.

The Christian appeal is addressed to the highest and noblest in our nature. Its imperious claims give pause and naturally meet with resistance. Yet deep in the souls of men is a capacity and even a hunger for those values and satisfactions which Christ alone can give. Every man in his long experience of moral development, has a sense of dissatisfaction with himself, and with the social world in which he is living. For himself and for his brothers also he craves, at times with unutterable yearning, a promise of something better. As a person his deepest

self reaches out for a quality of manhood and for likeness to the good and true. All this comes to him in Jesus Christ, whose manhood, whose loving companionship, whose heroic enterprise and whose nearness to the Father, call unto him as deep unto deep. In the presence of the Christ light shines in his heart which intensifies his sense of unworthiness and makes him cry :

"And, ah, for a man to rise in me,
That the man I am may cease to be."

Something in him reaches out toward the fullness of life in Christ while his heart feels drawn to enter upon the great adventure of the spiritual life. Augustine put it right: "Thou hast made us for Thyself and our heart is restless until it rests in Thee."

The preacher must know how to interpret this hunger, he must feel this need, and come to men with the single desire of helping them find meaning in their life, strength for their tasks, healing for their sorrows, and deliverance from their sins. If he comes with this knowledge of the deepest needs of men he will have an ally within them, for their very hearts will cry in response: "That is what we want, that is what we have been seeking to find." The preacher comes **not merely with the** power of reasoned thought or the force of oratorical appeal. He comes as an interpreter and teacher for the inner life of man and is a witness to the power of the living Christ. If he has wisdom and grace to speak of these things he will be acclaimed as a teacher and friend, that is, for those who have eyes to see and ears to understand. For those who do not have these things even our Lord himself could do nothing.

One other consideration, the most challenging of all, engages him who would be a preacher of the Gospel. He must ask in all honesty whether he is "preaching Christ" to men. Does he know both by careful study and by personal experience what the Gospel is, and can he disengage it from its varied expressions, interpretations, perversions, catch phrases, and strange admixture of Jewish and heathen ideas? We have referred to the preaching that would know nothing "but Christ and Him crucified" which repeats the phrases of Bible language and asks men to believe on Jesus. That is simple indeed! The preacher must know more than a parrot.

Whether we look back at the early days of our faith, at the institutionalized era of the church when the religious life was reduced to a system, or at the present heterogeneous and disorganized state of

religion, we see everywhere the treasure of the Gospel in earthen vessels. Now the vessel is Jewish ideas and customs. Now it is Greek thought or Roman organization. Now it is social reform. Now a return to the so-called simplicity of the New Testament times. Evermore the preacher of the gospel must see the difference between the Gospel treasure and its earthen vessel, between the spirit and ideal of Jesus and the contemporaneous ideas the historic movements and the philosophical conceptions with which it is associated. Failing to make these distinctions many a preacher has been trying to preach so-called facts of history or theological formula, which are no part of the Gospel, and he has put before man the false alternative that they should either accept all that he preaches or be labeled as unbelievers.

So must the Gospel be reinterpreted continually. Its ideals and spirit, its power and hopes, above all else its glorious and redeeming personality, must be seen again by every generation and every teacher of the faith. Then these realities are to be set into our times as they were set in Jewish times; into our thinking as they were set into Greek thought; into our organized life as they were set into the life of Rome; only with more reality and power. Such is the mighty task of the preacher of the Gospel.

III. AMONG ROCHESTER MEN

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THE FACULTY.

The subcommittee which makes the findings for the general committee on Industrial Relations in connection with the Interchurch World Movement has Professor Nixon for its chairman.

Professor Robins is a member of the International Lesson Committee, which meets during the Christmas holidays.

Professor Cross sailed for Japan early in October. He will take a trip around the world. In Japan, China and India he will make a number of addresses before schools and colleges, his general topic being The Interpretation of Faith in the Light of the World Crisis.

The East Avenue Church still enjoys the ministrations of Professor Parsons while the committee continue their search for a pastor.

At the recent meeting of the Monroe Association, Professor Brown was elected moderator for the coming year.

THE HOME FIELD.

Hugh A. Heath, '96, is now the Secretary of the Department of Conferences and Promotions in the Board of Promotion of the N. B. C.

O. J. White, '87, has been elected Secretary of the Massachusetts Convention to take the place of H. A. Heath. For nine years he had been pastor of the Washington Street Church, Lynn, Mass.

W. B. Lipphard, '13, has recently been made Associate Secretary of the Home Department of the Foreign Mission Society.

George B. Huntington, '01, is the Treasurer of the Foreign Mission Society.

Thomas J. Villers, '88, is the President for the second time of the Foreign Mission Society.

Newton C. Fetter, '12, has been made Student Secretary and Pastor, in connection with the First Church of Boston. This church ministers to students in attendance at half a dozen schools and colleges, and hereafter Mr. Fetter will direct the work.

R. D. Trick, '95, is now pastor of the Third Baptist Church of Norwich, Conn.

Harold Pattison, '95, has just return from work for the Y. M. C. A. in France.

James H. Spencer, '91, was acting pastor of the Washington Heights Church, New York City, while the pastor Dr. Harold Pattison was in France.

William J. Sly, '95, is now Religious Training Director of Foreign Speaking Schools and Churches, for the Publication Society, with headquarters in Philadelphia.

W. E. Raffety, '03, Publications' Editor for the Publication Society, spent several months in the Near East and particularly in Armenia studying conditions for the Red Cross.

Donald B. MacQueen, '07, is now the pastor of the First Church of Bridgeport, Conn., in succession to Prof. Brown.

R. F. Traver, '98, East Orange, N. J., is a member of the Home Mission Board, and chairman of its Social Service Committee.

Ludwig Adamus, '11 teacher in the Polish Training School in Chicago, is to spend the year in intensive educational work among the Polish churches.

H. Wyse Jones has given up the pastorate of the First Church in Buffalo, and is now state evangelist for the New York Convention.

E. E. Gates, '94, of The First Church, Ansonia, Conn., has been made Pastor-at-Large for the State.

Arthur C. Baldwin, '00, after a service for a number of months in France with the Y. M. C. A. accepts the call of the Chestnut Street Church, Philadelphia.

R. S. Carman, '11, succeeds Dr. M. H. Day as pastor of the First Church, Rockford, Ill.

W. T. Thayer, '03, is the Educational Director of the Connecticut Convention, with headquarters in Hartford, Conn.

L. A. Crandall, '81, has been pastor of the Trinity Church, Minneapolis, ever since its foundation. He recently resigned—but his people would not have it so and compelled him to withdraw his resignation.

Langley B. Sears, '96, died recently in Deerfield, Mass., where he had been pastor for a number of years of the Congregational Church.

A. R. Mihm, '95, is pastor of the Temple Church, Pittsburgh, Penn., a church of German foundation, but recently renamed and rehoused in a new building. The greater part of the services will be in English.

C. S. Savage, '81, is another Rochester man who is doing larger denominational work. He is the Field Secretary of the Ministers' and Missionaries Benefit Board.

Frank W. Pattison, '06, is the school pastor of the Moody schools in Northfield, Mass., besides being minister of the Congregational Church in Northfield.

John F. Herget, '98, pastor of Ninth Street Church, Cincinnati, has recently taken up his work again after a year's service over seas with the Y. M. C. A.

F. W. Sweet, '02, formerly of Minneapolis has been called to the pastorate of East End Church in Cleveland, Ohio.

C. H. Maxson, '95, is associate professor of Sociology in the University of Pennsylvania.

G. C. Fetter, is the pastor of the Mt. Carroll Church of Ill., which recently made so remarkable a record by raising \$55,000 for the Mabie Memorial School in Yokohama, Japan.

Frank J. Palmer, '90, lives in Spencerport, N. Y., and is pastor of the Second Church, Parma.

John G. Yorke, '06, is pastor at Grand Forks, N. D.

George D. Rogers, '92, moves to Winterset, Iowa, to take charge of the Baptist Church.

Alfred G. Lawton, '11, after a long sickness becomes pastor at Angelica, N. Y.

Simon P. Davis, '84, is living in retirement at 221 West Johnson St., Germantown, Penn.

Henry C. Poland, '01, serves not only the Baptist Church of Fayetteville, N. Y., but also the Presbyterian Church of the same place.

Charles E. King, '02, becomes District Missionary of the Salt River Association, Mo. He lives at Louisiana, Mo.

Alfred M. Whitley, '11, is pastor of the West Duluth, Duluth, Minn., Church.

George Van Winkle, '97, moves from Cheyenne, Wyoming, to become pastor of the Olivet Baptist Church of Omaha, Neb.

Raymond B. Stevens, '16, has been elected to the chair of English Bible in Grand Island College, Grand Island, Neb.

Harvey W. Funk, '14, has lately settled in Ellwood City, Pa., as pastor of the First Baptist Church.

Horace H. Hunt, '15, went in the Spring to Philadelphia, Penn., as pastor of the North Frankfort Church.

H. C. Gleiss, '93, has reorganized the City Mission work of Detroit, and as superintendent of all mission work in that city has induced the Baptists to adopt a plan which will put the Baptists in the front rank.

Francis K. Allen, '12, recently settled as pastor in Pawnee City, Neb.

Eugene C. Carder, '10, is the associate pastor of the Fifth Ave. Church, New York City.

Silas D. Huff, '09, is pastor of the church in Lebanon, Ind.

Anthony C. Hageman, '07, Rippey, Iowa, is "special representative" of the N. B. C.

Stephen J. Corey, '01, is the Secretary of the Foreign Christian Missionary Society, with headquarters in Cincinnati, Ohio.

Archie W. Caul, '00, holds the position of pastor at large for the Iowa Baptist Convention.

Jacob Hann, '97, is pastor at Adams Center, N. Y.

Joseph W. Clevenger, '92, is the minister of the Friendship Church, Indiana.

George F. Genung, '75, is pastor of the Baptist Church in North Sunderland, Mass.

William D. Holt, '85, is assistant pastor of the Immanuel Baptist Church, Chicago.

David T. Pulliam, '81, is in business in Colorado and is moderator of the Colorado State Convention.

Theodore Heisig, '88, has retired from the pastorate of Trinity Church, Tex., on account of ill health.

Charles A. McAlpine, '04, is Publicity Secretary for the National Committee of Northern Baptist Laymen.

James B. Morman, '90, who has been much interested in the rural problem, and who is in the Treasury Department at Washington, has just published a book entitled "The Place of Agriculture in Reconstruction."

Willard P. Robinson, '08, begins his pastorate in Madison, N. H., in November.

John L. McCutcheon, '87, is pastor of the churches at Leesburg and Waterford, Va.

Robert W. Pierce, '17, early in the year became pastor of the First Church in Gallipolis, O.

Robert L. Lemons, '03, has just become pastor of the church in Casper, Wyoming.

Elliott T. Humpton, '99, is in the Shipping Board of the Emergency Fleet Corporation. His address of Wrightstown, Bulks Co., Penn.

Harvard Griffith, '10, has been pastor in Geneva, N. Y., since January.

Edson S. Farley, '10, was recently installed as a pastor of the Second Church, Suffield, Conn.

Joseph H. Lloyd, '11, during the summer was called to the Calvary Church, Youngstown, Ohio.

Ward E. Bailey, '12, missionary in Yachow, West China, is home on furlough, and is living in Rochester.

Delevan DeWolf, '73, became Superintendent of State Mission in New Jersey in 1890. He has recently retired, and is making his home in Newark.

Harvey J. Owen, '74, after years of service in Penn Yan, N. Y., recently retired.

Henry O. Hiscox, '74, has retired from the pastorate of the Calvary Church, Albany, N. Y., and is now living in Pelham, N. Y.

Silas D. Huff, '09, formerly of Buffalo, N. Y., is now pastor of the First Church, Lebanon, Ind.

Allan B. Whitaker, '19, was married in September to Miss Myra Barbour, daughter of President and Mrs. Barbour.

Norman B. Henderson, '11, formerly of Chicago, is now pastor of the Olivet Church, Minneapolis.

Harry S. Mabie, '10, becomes pastor of the church at Weirton, W. Va., and will also have charge of the Community House.

John Franklin Genung, '75, professor of English Literature in Amherst College for many years, and author of many books, recently passed away. *The Epic of the Inner Life*, a study in Job, is the best known of his writings.

THE FOREIGN FIELD.

William Axling, '01, is in charge of the Tokyo Misaki tabernacle, Japan, one of the finest examples of successful institutional work in all Asia. By its broad evangelistic, educational and social programs it aims to become a real community center. In addition to his many duties at the tabernacle Dr. Axling is in constant demand as a public speaker and has many opportunities to address school, factory and interdenominational gatherings.

Zo D. Browne, '14, has charge of the missionary work at Kharagpur, a growing railway junction with a population of some 30,000 people in Bengal-Orissa, India. He has recently been instrumental in opening Christian work at Sakchi, that rising city near Kharagpur, which, with the establishment of the great Tata Iron and Steel Co. plants, promises to become one of the largest industrial centers in the world.

C. B. Tenny, '00, is serving his second year as general secretary of the Japan Baptist Mission. He is the first man in the history of the mission to hold such a position. Until his new duties demanded so large a part of his time he was president of the Japan Baptist Theological Seminary.

Douglas S. Haring, '17, though he is only beginning his second year of language study in Tokyo, has been the Baptist representative on the "Japan Evangelist" and has done a large amount of publicity work.

J. S. Speicher, a graduate of 1895, connected with the China Baptist publication society, is editor of the "New East" magazine and the "True Light Review." During the past year he kept 20 colporters

constantly supplied with Christian literature. He has been active in developing various forms of institutional church work in Swatow, China.

C. L. Bromley, '11, sails December 25 from this country to take charge of the evangelistic work at Shaohsing. While he is a member of the staff of the Shanghai Theological Seminary he will work at least one year in Shaohsing after his return to China.

L. W. Hattersley, '12, sails October 18 for his second term of service in the Burma mission. Upon his arrival at Rangoon, Mr. Hattersley will become principal of the High School and allied normal and European schools in connection with Judson college.

Mr. K. Tomoi, a graduate of Japan Baptist Theological Seminary, who came to this country for further study at Rochester Theological Seminary and Newton Center, sailed for Japan October 2 to take up the work of the ministry.

Mr. T. C. Wu, '19, the first graduate of Shanghai Baptist College to study theology in America, was called to the pastorate of Boone Road Baptist church at Shanghai while he was finishing his work in this country. He accepted the call and sailed for China in September. The church to which he returns is said to be one of the strongest financially and a center for college graduates and business men.

Dr. Chiba was elected president of the Japan Baptist Theological seminary a short time ago. This position was formerly held by Dr. Tenny, the president mission secretary. Dr. Chiba went to Himejii the last part of 1918 to have general oversight of the work, the first time in the history of the Baptist Board that full responsibility of a station has been placed upon a native Christian leader.

